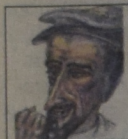


CHRISTIAN COURIER

July 10, 2000 A Reformed Biweekly No.2642 \$1.60



Calvinist Contact: back by popular demand! ... pp. 11-15

New shoes and Synod 2000 see p. 16



55th year of publication

Synod commends pastoral tone of report dealing with end-of-life issues

Harry der Nederlanden

GRAND RAPIDS, Mich — After considerable debate and some revision in wording, the report *Regarding Responsibility and Community at the End of Life* presented by the Committee for Contact with the Government (CCG) was enthusiastically endorsed by Synod 2000. Synod recommended it to the churches and to the CRC Publishing House for publication.

The CCG is a standing social-justice advocacy committee of the Canadian Ministries Board, and this report issued from material presented to the Canadian government about ten years ago. The synod of 1997, in response to an overture from one classis, asked the CCG to broaden its study and submit it to synod. It, therefore, focusses on providing pastoral approaches for Christians confronted

REDEEMER COLLEGE LIBRARY

CHRISTIAN COURIER
PER/BX/9401/.C36

JUL 12 2000



Rudy Ouwehand (l) and Reinder Klein (centre), two authors of the "End of Life" report.

with end-of-life questions and situations. It does not analyse medical technologies or legal and political

issues pertaining to death. Its main concern is to "ensure that our church will become an effective

and compassionate community of care for persons in the dying stages of life."

Easily accessible report

The report is not overly long or technical, so it is easily accessible to anyone seeking advice. Although its focus is not on political issues, it does begin by surveying the social and political contexts in which people are making their decisions, including referendums on assisted suicide and euthanasia.

A major shift in thinking has taken place in recent decades that has made people more receptive to euthanasia and assisted suicide. The report briefly discusses such factors as the erosion of community, the desire for personal autonomy, fear of a lingering death, the takeover at death by institutions, and the high cost of dying which

create a greater acceptance of compassionate homicide.

The section that provoked most discussion on the floor of synod was, predictably, the one discussing "biblical foundations for how Christians should regard end-of-life issues." Some critics thought that it was soft on suicide, focusing on the statement that "the Bible is strangely silent when it comes to condemning suicide." They wanted to be sure that no one misread the report as an apology for suicide or euthanasia in some circumstances. An attempt to rewrite this section to say that all suicide is murder, however, drew complaints that this is too harsh.

Several delegates rose to tell stories of relatives who had committed suicide when they did not know what they were doing

See REPORT page 2...

Seminar helps parents, teachers relate better to young people

Alan Doerksen

WATERDOWN, Ont. — For parents and educators having difficulty relating to young people, Trish Smith is trying to make a difference through a training seminar called Making the Difference Together. The seminar focuses on key issues and problem areas related to self-esteem, communication, and handling anger.

Smith first encountered this type of program when she worked for the federal government, in the Barrie, Ont. area. She was working with START, a program "designed by the federal government to encourage teenagers to stay in school. Our department worked with a number of agencies in Simcoe County and Muskoka." During that time, she encountered a program called "Personal and Social Responsibility," which was so effective at keeping young

people in school that Smith says, "I was just astounded."

Smith helped introduce that program to schools in that area and comments, "It really took off in Barrie.... It's done a lot of good."

In 1995, Smith remarried and relocated to the Burlington, Ont., area. After seeing the value of such a program, she decided to start a similar one there. "I've decided to form my own company and do this on my own," says Smith. Currently, the program is called Making the Difference Together, but she plans to change this to Effective Parenting when the seminar is offered this fall in the Burlington area.

Focus on self-esteem

"It's my heartfelt prayer this will go across Ontario," says Smith. "What makes [the

See PROGRAM page 2...



Trish Smith (left) leads participants in a recent Making the Difference Together seminar.

News

Report gives concrete examples of difficult deaths

... continued from page 1

because they were mentally unbalanced. They made a plea to maintain the careful pastoral tone of the report.

No assisted suicide

Defenders of the report also pointed out that this section had to be read in context. Elsewhere, it states explicitly: "Our society must not accept assisted suicide or mercy killing as appropriate responses to the burden life may become."

Reinder Klein, a member of the CCG team that wrote the report, explained that one of its purposes was to avoid drawing too much of a hard, legalistic line around end-of-life issues. Some pain medications such as morphine can hasten death by some hours when given in large doses. Because of the way laws are written some doctors are reluctant to prescribe enough pain medication for fear they will be charged with

euthanasia just because the morphine hastened the process of dying.

The report makes its concerns clear not just with theological and ethical reasoning. It also gives concrete examples of what happens at the end of life by relating several stories of difficult deaths.

Life can become a burden

"The gift of life can indeed become a burden," the report candidly admits. "Our most appropriate response to suffering is compassion, reaching out in love to individuals in a time of need. Our compassion signals that we want to help and do all that is possible to alleviate their distress. Compassion compels us to ease pain and suffering. Not to do so is wrong."

The creation of a community of care that provides a network of support will reduce the temptation to turn to euthanasia when suffering becomes severe, the report argues. Without attempting to be

exhaustive, it points to several ways such support communities can help, from the pastoral activities of prayer, communion and singing to pain management and caring for the caregivers.

Horrendous situations

"End-of-life decision," the report counsels, "are seldom as neat and tidy in practice as in theory. Some situations are so horrendous, so far beyond our comprehension, that we may need to suspend judgment. Especially then we need to point each other to God's grace."

The section discussing the implications for public policy begins by stressing that "Responsible medical practice needs to be guided by a deep respect for the God-given value of human life. This value is not diminished by the physical or mental ravages of old age, disease, accident or deformity. We must not terminate life on the basis of any of these things, for doing so places us on the

slippery slope of treating life as a disposable commodity when its apparent usefulness is lost."

Having stressed this, however, it goes on to warn that, when it is clear that someone is dying, care need not consist in seeking to extend life as long as possible; the emphasis should be "on securing the greatest level of comfort." Therefore, it is important that laws addressing these questions be flexible to give health care workers freedom to provide the dying person with relief from unbearable pain.

Frank discussions

Among an extensive list of recommendations adopted by synod were that churches:

- encourage families to engage in frank discussions about the issues surrounding death and dying;
- encourage people to become active members of teams for the care of the dying;
- form partnerships with

community-care programs and agencies;

- encourage the medical community to give priority to effective pain management, and develop end-of-life care plans and teams;
- recognize and develop caregiving skills among their members;
- provide respite for caregivers;
- encourage government initiatives that will allow medical treatment aimed at pain relief even if it may unintentionally shorten life;
- encourage government initiatives that will promote life-affirming legislation and oppose legislation that endorses assisted suicide or mercy killing.

Synod rejected the motion to appoint a study committee to examine the biblical, theological, ethical and public policy issues posed by "the increasing capabilities of medical science to prolong living and dying and to hasten death."

(See related story on page 3)

Program offers practical approach to dealing with youth

... continued from page 1

program] unique is it's very comprehensive. It starts with working on self-esteem and breaks self-esteem into five elements. It's the basis of the rest of what we do. We teach parents that self-esteem has to [have] an internal source.... A person with good self-esteem has a positive focus in life."

Internal self-esteem

The self-esteem segment of the program focuses on developing an internal source for self-esteem, rather than looking at external things such as looks, money, what others say and how others treat a person. It also deals with knowing one's own talents, not comparing self with others, co-operating with others, and having a goal of "I win/you win."

The third part of this unit deals with having a positive focus on



COURTESY TRISH SMITH

Trish Smith

oneself, including focusing on the positive in others and affirming others. Personal integrity is the fourth aspect of self-esteem. This unit deals with keeping one's

word, completing what one starts, doing one's best every time, and "walking the talk." Humanness is also dealt with, looking at how it is okay to make mistakes, admitting one's own mistakes, forgiving self and others, and seeking change and growth.

One thing which sets this program apart from others is "the fact that it's sequenced," explains Smith. The program goes step by step from one topic to the next — progressing from self-esteem to personal power to handling anger, for example. "Each one builds on the other one," says Smith.

The Handling Anger segment of the seminar deals with addressing the issue in five stages:

- 1) Meeting with the person (after negative energy is dissipated);
- 2) Stating why you were angry (using past tense, telling what you experienced, not what they did);
- 3) Relating effectively (by listening to the other person's story, using eye contact and a calm voice);
- 4) Asking for what you want (stating clearly what you want from them to fix the situation, and

what you want from them in the future);

5) Being prepared to negotiate. The program also explores the talents of young people. "Their unique talents are very important," Smith stresses. "As parents, you explore what are their talents. You have this child: each one will be unique. There's no such thing as a child who's not gifted."

Role-playing

The seminar involves a lot of interaction and role-playing, says Smith. "We don't just talk about that." For instance, if parents have complaints about their teenagers, they are encouraged to write down the opposite of their complaints. An example would be "he is messy" converted to "he is neat." Then, Smith encourages participants to "look for those positive things. Work on your expectations. Often your expectations turn out to be what the child does." She also suggests that participants write down negative expectations on a piece of paper and then "rip it up and throw it in the garbage can."

Smith explains that Burlington's public schools offer a program related to Making a Difference Together, and adds, "I'd love to see this in the Christian schools." The Simcoe County public school board continues to offer the program, too.

The original program began in the U.S., and was "written by a Christian for use in public school,"

explains Smith. Although it "doesn't talk about God or Jesus," it has a solid Christian foundation, she explains.

Local CRC hosted seminar

This past January to March, the seminar was offered at Bethel Christian Reformed Church in Waterdown, Ont. (close to Burlington). Smith is a member of that church. "Our church is really focusing on outreach. This is part of that," Smith notes. Another church in the area is also considering running the program, she says.

Eric Schuringa, pastor of Bethel CRC and a member of *Christian Courier's* Editorial Advisory Committee, is enthusiastic about the program. He describes it as "very practical, hands-on experiential stuff. You learn the concept but you also put it into practice." It is "a great parenting course."

Sixteen to 18 parents took part in the first seminar, he said. "The vision is to expand it.... We're using it as a first-step outreach tool." Several of the first participants came from outside of the church, he notes. Bethel CRC will be offering the program again this fall, and probably two times a year after that, says Schuringa. He recommended that other churches consider offering the program. Churches interested in the program can contact Smith at 905-637-5161.



Holland
Charters to Holland
 at discounted prices.
 Car rental from \$160/week

Valentine - Insignia Travel
 10 Kingsbridge Garden Circle
 Mississauga, ON L5R 3K6
 905-890-5333 or 1-800-268-6144
 London 519-472-2700 or 1-800-265-1141
 St. Catharines 905-935-9103



**For Christian
 Courier's Business
 Directory, please
 turn to page 19.**

News/Politics

Government inaction has caused crisis in care for dying

CC Staff

ST. CATHARINES, Ont. — An ecumenical coalition against euthanasia has published a report criticizing the government for not acting on Senate recommendations dealing with life and death issues.

The Care-in-Dying Coalition/Canadian Coalition Against Euthanasia was organized in 1994 as a coalition of more than 30 organizations from across Canada to advocate compassionate, just, and respectful care for people who are dying. It represents a wide variety of religious denominations, community groups and health care related organizations. The coalition believes that every person has an intrinsic dignity and worth, and advocates compassionate, just and respectful care for persons who are

dying. Its members oppose efforts to legalize euthanasia and assisted suicide, but also strongly advocate increased access to palliative care and respectful end-of-life treatment for all persons.

Where's the care?

Recently it submitted a presentation entitled "Five Years Later, Where Is the Care in Dying?" to a Senate subcommittee. It is a follow-up to the Senate's report "Of Life and Death" issued in 1995 to ask how the government has acted on the recommendations contained in that report. These seem to have been largely ignored. The recommendations on palliative care, pain control and sedation, withholding and withdrawing life-sustaining treatment, etc. were

adopted unanimously, but little progress has been made in implementing them, charges the Coalition.

In its review of the Senate Report, the Coalition states that it:

- "called for governments to make palliative care 'a top priority in the restructuring of the health care system.' In fact, the opposite seems to have happened. Due to the health care cuts of recent years in many provinces, palliative care seems to have been a victim of disproportionate cutting."

- "called for 'the training of health care professionals in all aspects of palliative care to be increased,' yet we note that the majority of medical schools in Canada still do not offer the certificate in palliative medicine

created by the Royal College of Physicians and Surgeons and the College of Family Physicians of Canada, primarily due to a lack of funding."

- "called for 'an integrated approach to palliative care' yet the evidence is that, outside of a few urban centres like Calgary, Edmonton, Ottawa, Winnipeg, and Montreal, there is little coordination between palliative care centres and other parts of the health care system."

- "recommended that 'research into palliative care, especially pain control and symptom control, be expanded and improved.' Again, the response to this recommendation has been underwhelming. The major funding bodies such as the Medical Research Council and the National Cancer Institute of Canada have provided only a tiny amount of funding for palliative care research, and the new Canadian Institutes of Health Research have no programs in the area of end-of-life and palliative care."

The Coalition concludes: "This

overall lack of progress in the area of palliative care is unacceptable, and we believe contributes to the dangerous false dichotomy where many people feel that assisted suicide or euthanasia is the only alternative to dying a painful, miserable death."

The lack of action by the government has created a crisis in Canada which, "along with media sensationalism," it warns, "is fueling the calls for euthanasia and assisted suicide."

The Coalition called for designated funding to support palliative care training, service delivery, and end-of-life care research; legislation to require training in end-of-life care at all medical training facilities and licensing agencies; and enforcement of appropriate standards in such care at all hospitals and long-term care facilities. It also opposed a less severe penalty for those who commit euthanasia because it would give the impression that the lives of the elderly, the sick, and the disabled are less worthy of the protection of the law than others.

Poor voter turnout in North America



Principality & Powers

David T. Koyzis

Although both Canada and the United States are longstanding democracies with stable governments enjoying widespread popular support, such support does not translate into high voter turnout during elections. According to a survey compiled by International IDEA (Institute for Democracy and Electoral Assistance) of Stockholm, Sweden, out of 172 countries, Canada ranks 77th in its level of voter turnout, with an average of 68.4 per cent of voters participating in all federal parliamentary elections held since 1945. Worse yet, the United States ranks 139th with an average of only 48.3 per cent of eligible voters actually casting a ballot in general elections.

By contrast, most European countries have considerably higher turnout rates, including several former communist states where voting was, until recently, a vain exercise. For example, Dutch voters have an 84.8 per cent turnout rate and Italy ranks number one with 92.5 per cent. Anglo-Saxon democracies have generally low rates, with New Zealand the sole exception at 86.2 per cent. What accounts for the disparity in countries' voter turnout rates? and why are Anglo-Saxon rates so low?

First-past-the-post

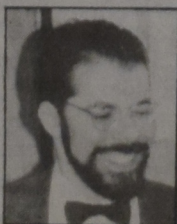
Any number of explanations have been offered to account for such differences, but International IDEA's survey calls attention to a clear link between electoral systems and voter turnout. Canada, the U.S. and Great Britain — but not New Zealand — all follow a single-member-plurality system (SMP), also known as first-past-the-post or winner-take-all. Under this arrangement a country is divided into so many electoral districts, each of which sends a single representative to the legislative body. Because only a plurality of the popular vote is needed to win the seat, it is quite possible — indeed normal in this country — for a victorious candidate to have "won" over the opposition of a majority of voters in the district. Thus artificial majorities are created in parliament and representation is inevitably distorted. The current Liberal

government in Ottawa won only 38.3 per cent of the popular vote in 1997 but received 51.5 per cent of the seats in the House of Commons.

In the United States, where only two parties monopolize the political process, there is less chance of a winning candidate receiving less than an absolute majority of the popular vote than there is in, say, Canada, where five parties sit in the House of Commons in Ottawa. Yet this seemingly innocuous fact may actually explain the 20 point difference between Canadian and American voter turnout. According to the survey's authors, there seems to be "a clear link between voter turnout and the competitiveness of electoral politics in a political system. In the 542 elections where the largest party won less than half of the votes, turnout was a full 10 per cent higher than the 263 elections where a single party won over 50 per cent of the popular vote."

What does all this mean? It means that, where the voters' choices are artificially constricted and where their votes are regularly wasted because they have not been cast for a winning candidate, the incentive to vote at all is not great. By contrast, most European countries follow some form of proportional representation (PR), in which nearly all votes count and few are wasted. If citizens have some confidence that their expressed political commitments will be represented in parliament rather than being structurally eliminated in the interest of securing a manufactured majority, then it seems they will vote in greater numbers.

Our federal government should thus consider adopting some variety of PR in the interest, not only of preserving Canadian unity, as I have argued before in this space, but also of boosting voter turnout.



David T. Koyzis teaches political science at what, as of last month, is now called Redeemer University College in Ancaster, Ontario.

Conference discusses proportional representation in B.C.

VANCOUVER, B.C. (Fair Voting BC press release) — Geoff Plant, Liberal MLA for Richmond-Steveston reiterated the B.C. Liberal promise to have a referendum on electoral reform. Plant confirmed his party's position Saturday, May 13 at the Making Votes Count conference before 90 registrants who spend the day discussing how the British Columbia government can be more accountable, representative, and democratic by changing the voting system.

"Politicians deciding the rules which get them elected are in a conflict of interest. We therefore propose a process which permits the people to decide in a referendum," said Plant. Representatives of Reform B.C. and the Green Party confirmed their parties longstanding commitment to a similar process.

Conditions ripe for change

Gordon Gibson, former MLA and long-time observer of B.C. politics, thinks conditions are ripe for significant changes to how British Columbia selects government. He noted all parties, except the NDP, have committed to a referendum on our voting system, that there is an appetite for change, that people want a more democratic and accountable government. He said, "Electoral reform is

now a possibility, not merely wishful thinking."

Political scientist Norman Ruff concurs. Drawing on examples from other countries, notably New Zealand, he said, "Once expectations for a more democratic voting system are raised, denying those expectation is like stuffing toothpaste back into the tube."

Multi-media personality, Judy Rebick said the urgency for electoral reform is growing, young people are totally tuned out of politics, and when participation in government is denied, citizens resort to demonstrations such as the WTO events in Seattle.

Gerry Kristianson and others told of being overseas as election observers and feeling hypocritical at exacting from impoverished third-world countries standards for democracy we fail to meet in our own province. Trevor Knight from the Toronto School of Law presented a paper which shows how our voting system violates the Charter.

Academics presented papers ranging from lessons to be learned from electoral reform in New Zealand and Russia to why voting reform can make government more democratic and accountable.

The conference was sponsored by the Electoral Change Coalition (ECCO) and Fair Voting B.C.

Editorial

A survivor's guide to synod

Harry der Nederlanden

Some CC readers have probably attended CRC synod or the assembly of some other church more than once. Many, however, have never had the chance — especially our female readers. Reading the Agenda and the news reports doesn't give you the real flavor of going to synod.

It's a big deal for most of the delegates. They have to do a lot of preparation: the Agenda alone is over 300 pages. But the hardest part is usually packing without being able to depend on your wife to help you on the other end. Every year a large number of delegates don't show up, and I suspect that this is the main obstacle. Some solve this by taking their wives along. There's a strong tradition, however, that discourages the presence of women, even outside the floor of synod, for it is in the smoke-filled back rooms and dormitories that the real issues were hammered out in the past. It was a time of profound male bonding, the equivalent of what happens on hunting trips in the secular world. You get a good description of this process in some of Faulkner's stories, like "The Bear."

I'm strongly in favor of expanding synod to involve more delegates so that more people can experience this bonding. It can only strengthen one's loyalty to the church. Especially when the meals that are served are as good as they were at this synod.

Part of the experience, of course, is also the journey. My wife, Rose, and I started from St. Catharines with a full tank of gas and our former editor, Bert Witvoet, as ballast. We were determined to make it to Port Huron

before filling up to save CC \$5 worth of gas. There was a very long line-up at the border, however, and even before we got in line our gauges were telling us that in another 10 km the tank would be dry. Watching the gas gauge as we crept across the bridge from Samia to Port Huron was the climax of our trip in terms of suspense. Synod offered nothing to rival it. Synod also had nothing to rival the shock we got when we drove into the nearest U.S. gas station to discover that the price of gas had just increased by 40 cents a gallon to \$2.11 — about the same as in Canada. I put in 17.5 gallons. According to our manual, the tank holds only 17. Does this qualify as a miracle?

We arrived in G.R. (that's Grand Rapids for those of you not with it) quite late. The synod office and front desk were closed, so Rose and I couldn't arrange for a room in the Calvin dorms. We talked of renting a motel room.

"No," said Bert, "we'll figure something out."

Too many bells ringing

What he figured out was that we'd take his room and he'd bunk with his brother Lowell, who was a delegate to synod. After depositing our suitcases in Bert's room, we went scouting up and down the halls in the dorms reserved for delegates looking at the names taped to the doors. There were three or four floors in the dorms, which are laid out something like an M.C. Esscher drawing in which you're not sure whether the stairs are going up or down. It didn't help, either, that Bert told us his brother wasn't staying under his own name but someone else's, and that after a few minutes of looking I realized I had forgotten the name. But a proud male of the species doesn't admit to such things very quickly, and I went on looking for another twenty minutes or so anyway, figuring that the name would ring a bell when I came to it. The only trouble was soon a lot of names began ringing bells because I kept getting turned around, searching the same halls over and over.

By the way, I don't want to leave the impression that Bert's brother attended synod under an assumed name. He went there as an "alternate" — that's another name for substitute. Apparently synod isn't composed of first choice people; there were quite a lot of seconds who attended. I don't want to alarm anybody, but what does this do to the quality of the decisions?

It turned out in the end that we were looking in the wrong dorms and for the wrong name. Lowell had signed in under his own name after all. Rose and I stood in the hall in front of the door whispering quietly. The room was dark. Bert joined us and started hollering his brother's name. People popped out of adjoining rooms and out of rooms across the halls to see what those rowdy Canadians were up to. (We have a bad rep at synod.) Lowell's room, however, remained dark.

Fortunately, most of those popping out were also Canadians, and while Bert hollered, I began shaking hands. Bert had told me it was part of my job to do P.R. for CC, so that's what I did — P.R., public relations. (I didn't get any new subscribers, though.)

Finally, Bert started banging and kicking the door. That's what happens when you retire — you lose dignity and decorum. Actually, I'm not even sure that it was proper for us to give Bert a ride. His reason for going to synod was to write for the *Banner*, so he was working for the competition, and they already had an

unfair advantage because their staff is twice ours to start with — and they were all at synod.

Talking about the *Banner*, besides buying off talent that CC had patiently cultivated for 20 years, they also got a big room right next to the big auditorium with its own coffee urn and a huge closed-circuit T.V. so they could all watch synod while they sipped coffee and nibbled on Keebler cookies. All CC staff (me) had was a roll of King's peppermints.

A prophetic glimpse

Seeing that T.V., however, gave me a prophetic glimpse into the future: one day soon everyone will be able to watch every minute of synod over the Internet. Of course, that will certainly scuttle the recently introduced one-week synod. No one will vote in favor of having their speeches cut to only two minutes once the cameras start rolling. The entire production will also begin to cost much more. The delegates from California will probably insist on bringing a make-up crew, and those from G.R. their own script-writers.

The delegates from Canada will be forced to go to bed on time so they won't be seen nodding off as they now do. They'll have to curtail their late-night theological bull-sessions and cut back on the "chocolate milk." As a result, they'll probably stop being as cooperative and laid-back as they are now, and the dark side of their Calvinism will come to the surface. They'll insist on spouting off on the floor of synod on matters they used to vent in their dormitory sessions, mellowed with "chocolate milk." Yes, I foresee the day when the Internet transforms CRC synod into a hot T.V. show like *Judge Judy* or *Survival*.

Where were we? Oh, yes, in the hall with Bert hollering and pounding while I was introducing myself to Rudy Ouwehand, who lived up to his name: as an "old hand" with computers, he later showed me how to send my stories to the CC office. I tried to use the *Banner* room once, but the door was locked. I think they spotted me filching Keebler cookies the first time. (Thanks Rudy! Do you subscribe to CC?)

At last a voice croaked from within the dorm room: "Go away! What do you want?"

That's brotherly love for you.

The door opened a crack, but it remained dark inside.

"Were you sleeping?" asked Bert, showing great concern for his elder brother. "Sorry to disturb you," he added, his voice filled with conviction. Editors can muster conviction at a moment's notice. "I'm giving my room to Harry and Rose. Can I sleep with you?"

Let me hasten to explain that there are two bunks in each room, so it wasn't as big an imposition as it sounds.

The door closed. "Take the adjoining room," the muffled voice said. "That guy hasn't shown up." Horrors! You mean people play hooky at synod too?

So while Rose and I used Bert's room (supplied by the *Banner*), tiptoeing around so as not to disturb Rev. Jack Vos, sleeping next door, Bert slept in a stranger's room. That night, like Peter in *Acts*, Bert had a visitation. A stranger entered his room, looking for his bed. "I'm in this one!" cried Bert. "Rose and Harry displaced me; you can have the other one."

Later that night he woke up. When he looked, the other bed was empty. Strange things happen at

Continued on page 5...

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

*An independent biweekly that seeks to:
report on significant events in the Christian community and the world; express opinions infused by
Scripture and rooted in a Reformed perspective;
provide contact for the Christian community.*

EDITORIAL TEAM & PRODUCTION STAFF

Associate Editor: Harry der Nederlanden ccderned@aol.com;
Reporter, Layout: Alan Doerksen ccjournal@aol.com;
Circulation Manager: Grace Bowman ccsubscrip@aol.com;
Accounts Manager: Marsha Emke ccadpromo@aol.com

REGIONAL REPORTERS

Jeff Hoogendoorn, Victoria; Jacky Huberts, Langley, B.C.;
Stephen VanHelden, Calgary; Gordon Legge, Calgary;
Jessie Schut, Edmonton; Valerie Walker, Halifax;
Robert VanderVennen, Toronto

EDITORIAL ADVISORY COMMITTEE

Doug Roorda, Wendy Saunders,
Erick Schuringa, Nelly Westerhoff

The publication of comments, opinions or advertising does not imply agreement or endorsement by *Christian Courier* or the publisher. Please contact the managing editor if you cannot afford the subscription price but want to receive *Christian Courier*.

Christian Courier

4-261 Martindale Rd., St. Catharines, ON, L2W 1A1
Tel: (905) 682-8311; 1-800-969-4838
Fax: (905) 682-8313;
E-mail: cceditor@aol.com
Publications Mail Registration No. 09375

Letters/Editorial

Where do faith and justice meet?

Stockwell Day has got me thinking.

Not about supporting him, or opposing him for that matter, but about what faith in Jesus Christ has got to do with a Christian's political and criminal justice views on a wide range of topics like young offenders, victims of crime, the death penalty, etc. Does, or should my believing in Jesus Christ and his teaching influence my position on issues in criminal justice?

It should, a lot, I would argue.

Our national church coalition recently sponsored a theological conference on God's Living Justice — Healing or Retribution? We heard from a New Zealand, New Testament theologian named Chris Marshall, who teaches at an inter-denominational evangelical theological institute. Here's the substance of his message to fellow Christians:

Authentically Christian position

"We must seek a genuinely Christian position, not just a position that some Christians hold, they are not the same thing A position a Christian holds may be profoundly unchristian."

"I want to suggest that an authentically Christian position entails much more than

simply cataloguing Old Testament laws and punishments and thinking that we can apply them directly to our own situation."

Marshall explained that not only are there huge differences between the Old Testament and 21st century Canada, but that "theologically, Christian practice is more directly accountable to New Testament than it is to Old Testament teaching." What it means is that we need to assess the normative value of Old Testament teaching in light of the distinctive features of Christian revelation.

Marshall puts that insight in plain words to his theology students: "We must never apply Old Testament teaching to our own situation without first asking the question, 'What difference does Jesus make?'" Not a bad question these days, when the likes of George Bush and Al Gore wear WWJD bracelets — What Would Jesus Do — and yet continue to sanction state killing of fellow human beings. Do we wear these bracelets as jewelry, or as calls to discipleship?

Marshall was cited tensions and ambiguities not only between Old and New Testament texts, but within the New Testament too: Jesus said, "Love your enemies and bless those who hate you." Yet, in other sec-

tions he warns that God will take ultimate vengeance on sinners and then uses the most graphic and violent imagery to portray it.

The bottom line? Marshall says we are called to be like Jesus, not to *be* Jesus. Significantly, there is one dimension of God's action that believers are expressly forbidden to imitate, namely, God's role as avenger and judge. Nowhere are we bidden to offer ourselves as agents of divine punishment. Definitive judgment on evil is reserved for the returning Christ, for he alone has adequate knowledge and wisdom to do justice to sin.

In being like Jesus, we are invited to be merciful, for God desires mercy not sacrifice. We are invited to be peacemakers, for God is a peacemaker. We are invited to serve one another, for the son of God came not to be served but to serve his life, a ransom for many. We are to love our enemies, pray for our persecutors. It's no wonder that

with such a tall order there are Christian positions that may indeed be unchristian. Stockwell Day, indeed every believer in Christ, needs to ask: Which Jesus are we following? and Are we listening to what Jesus teaches, or merely squeezing Jesus to fit our own worldly views?

Marshall's book, *Christ and Crime: A Christian Perspective on Justice, Crime and Punishment*, is being released soon. People may be interested in also reading Richard Hays' *The Moral Vision of the New Testament*; James Megivern's *The Death Penalty*, on the history and theology of capital punishment; and *God's Just Vengeance*, by theologian Timothy Gorringe.

We need to talk a lot more on this, the religious right, and the middle, and the left.

Rick Prashaw, Communications Co-ordinator, Church Council on Justice and Corrections, Ottawa

A survivor's guide to synod

... continued from page 4
CRC synods.

Why were we tiptoeing for Jack Vos? He had a very important assignment at synod: he was there to defend the report on women-in-office. To do that you have to be in tip-top shape. No late nights, no "chocolate milk" and lots of rare beef. We caught the opposition playing pool in the basement. Rev. Vos was rather pleased at the outcome, I heard.

The next day Rose and I were moved to a dorm as far away from the Fine Arts Center (FAC) as you can be without becoming a resident in the swamp. Was that nice? I bet if I'd told them I was a reporter from N.Y. or L.A., they'd have found me quarters closer by. But I'm not complaining. I found a computer in the basement of the dorm where I could write up my stories till all hours of the night, and Phil de Haan, from Calvin's P.R. department even lent me his digital camera to take some pictures. (It wasn't his fault over half the pictures were too dark; he just neglected to tell me that important little detail about depressing the button, but we at CC haven't entered the digital age yet.)

It rained regularly the first few days of synod; by "regularly" I mean every time I had to get from my distant dorm room to the FAC, so I got drenched every single time. All I took for a jacket was a denim shirt, and it acted like a blotter. I was one bedraggled cat during

those first few days. The water dripped out of my hair onto my notebook as I took notes. It so blotted my writing that when I composed my stories on the computer later that night, I could only guess at the words, so I had to rely on my memory and my imagination. At my age my memory is starting to go, but my imagination is still working strong.

What will delegates remember?

Five years from now, ask any delegate what he remembers from his time at synod and he'll tell you that it was a spiritual high. If you press him for specifics, he probably won't recall a single issue or speech, but he'll remember the singing, the people he met and talked with over coffee and lunch and in the dorms at night, and the deep love they showed for the faith, yes, for the Reformed faith. He'll remember his aching butt (They're called derrieres at synod) and how wonderfully, thoroughly tired he was at bedtime. Surely, he'll also remember realizing that he was part of something bigger than the sum total of people gathered there because God's Spirit was there too — tangibly, unmistakably. Hopefully, he will remember, too, that even though everything didn't go as he'd wished, his heart was glad, glad in the knowledge that the church — also the CRC — is not the work of foolish, fractious men but of Jesus Christ, who is the head of the body and the light who enlightens all.

Unordained women can use gifts fully in church

The letter from members of the Scarborough Grace CRC caught our attention and we would like to make a few brief comments.

People who oppose women in office generally do so because that is what they consider is the will of God according to biblical interpretation. We doubt that there is anyone who would suggest that faith-filled women are not full members of the body of Christ if they are not ordained to church office.

Also, the article appears to suggest that one's full participation in the life of the church can only be achieved by using one's gifts in church office. Surely that is not the case. Women, as well as men, can use their

gifts fully in numerous other ways in the church. However, the Word of God does address certain gender roles surrounding responsibilities and accountability, including that of leadership within the church.

We are not at all convinced that the church's historical position was wrong regarding men only as office bearers. And we don't feel that we are "emotionally charged" about this issue. We would be glad to support women in office if there was unmistakable biblical evidence for it. But, in balance, we feel the opposite has greater biblical support.

**Oscar and Alice DeBoer
Chatham, Ont.**

Christian Courier

Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 09375. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY, 14092.

Subscriptions:	Canada	U.S.A.
(effective Jan. 1, 1999)	(G.S.T. incl.)	(G.S.T. free)
one year (26 issues)	\$39.54	\$31.60 (US)
two years (52 issues)	\$75.00	\$60.00 (US)
overseas one year \$80.00 surface mail		

Advertising deadlines: display advertising: Tuesday, 8:30 a.m. (9 business days before publication date); classified advertising: Tuesday, 8:30 a.m. (9 business days before publication date). See classified pages for more details. Advertising rate sheets available. (ISSN 1192-3415) Published biweekly on Mondays.

Address all correspondence to: 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1. Tel: 905-682-8311 or 1-800-969-4838, or fax: 905-682-8313, e-mail: subscriptions: ccscrip@aol.com, advertising: ccadpromo@aol.com

PRINTED IN CANADA



Education/News

Calvin College Chem Camps



CALVIN COLLEGE

Calvin College Chem Camps are for 5th, 6th and 7th graders and are designed to make science entertaining and educational. Calvin professor Larry Louters includes lots of demonstrations and hands-on experiments during the course of the one-week camp. The middle school and junior high students get to "play" with slime, create explosions, melt cups and more, all in the name of science.

Calvin will hold two more Chem Camps this summer. The next will be June 28-July 2 and the final Camp will be July 12-16. Spots remain in both camps. Call 616-957-6200 for more details.

Vatican tightens controls on theology teachers

THE VATICAN — (Religion Today) The Vatican tightened its rules for Catholic colleges and universities. The guidelines include more controls over who may teach theology at the 235 Catholic colleges and universities in the United States, which have 701,000 students, U.S. bishops announced.

Theologians must have a "commitment and responsibility to teach authentic Catholic doctrine and to refrain from putting forth as Catholic teaching anything contrary" to it, and must seek formal approval from their local bishops, news reports said. The directives strongly encourage the schools to have a president and majority of the faculty, staff, and board members who are "Catholics committed to the Church."

The directives will help the schools "maintain their Catholic

identity," said Joseph A. Fiorenza, bishop of the Galveston-Houston diocese and president of the National Conference of Catholic Bishops. U.S. bishops will begin a yearlong discussion with university presidents and theologians on how to implement the rules before they are put in place next May. An earlier draft of the guidelines drawn up by the bishops over the objections of college administrators was rejected as too loose.

Critics say the guidelines will inhibit academic freedom and discourage non-Catholics from attending Catholic schools.

Love is strong as death; but nothing else is as strong as either, and both, love and death, met in Christ. How strong and powerful upon you, then, should that instruction be, that comes to you from both these, the love and death of Jesus Christ!

... John Donne

Donut school mottos

Sometimes I find the diversity of the public university to be liberating, rich, and stimulating. Like the creation itself, the breadth of variety and difference is awesome. Other times, however, I'm struck by the emptiness of the place — starkly bleak and even *horing*.

For contrast, I remember the motto at Redeemer College: "Learning is for Serving." Not the most elegant, and something could be said about *learning as serving*, too, but at least it's a motto that brings a deeper purpose to essays and tests, one which is understood and constantly reinforced as part of a larger worldview. In this case, that worldview is the Christian faith, and more particularly a brand of Christian faith that sees studying and researching as an integral, even vital, part of serving God and one's neighbor.

'Surgite!'

Now in the past Brock's motto has been "Surgite!", which is the Latin for "Press On!" The story goes that in the Battle for Queenston Heights General Brock was shot and lay dying on the battlefield. Gallant leader that he was, he mustered whatever life he had left and cried to his troops, "Surgite!" and the battle was won.

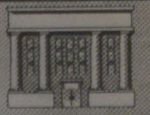
Now although it's never mentioned what students must "Press On!" to, I imagine it's an inspiring reminder to keep doing your best in the face of adversity — whether it be an exam or personal struggles and crises. That's not bad.

Some might dig deeper and say that since the story comes from the War of 1812, the motto is a patriotic cry to continue to assert our Canadian identity in the face of American imperialism — both cultural and economic. That would be pretty deep and meaningful, but I doubt that's the deeper story today, and I'll tell you why.

Brock has a new motto, now to be seen all over campus and on every promotional brochure that is

Campus Culture

Peter Schuurman



published:

"Brock University: Careers Begin Here!"

'Learning is for job security!'

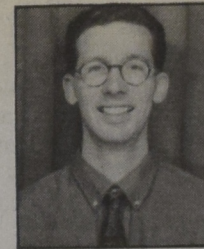
I'm trying desperately not to get too cynical about this. I recognize that budgets are shrinking and we are told survival demands that we aggressively market ourselves to potential students or "customers"(!). But "Careers Begin Here"?

Why not "Learning is For Job Security!"?

My point is this: the traditional goal of a university has not been to train people for good jobs (like a glorified vocational college) but to broaden our understanding of who we are as individuals and as a society so that we can critically reflect on where we are going. One by-product of that pursuit may be a good career — defined as either a meaningful vocation or job security and a large salary — however one wishes to interpret "career." But that's not the deeper purpose of the essays, group projects, and hours of lectures students endure.

I remember former CC editor Bert Witvoet telling me they used to refer to public schools as "donut schools." That is to say, they have nice buildings but are hollow in the middle; soulless institutions.

"Careers Begin Here!" is an open declaration of the hollow centre, as it reveals a worldview that goes no deeper than a TV commercial. "Surgite!" is now a charge, not to think critically or defy the idols of our time, but to press on to career goals and personal advancement. In effect, General Brock has been betrayed by his own namesake, and his last word has become the cry for a retreat.



Peter Schuurman is the Christian Reformed campus chaplain at Brock University in St. Catharines, Ont.

Head of Goodwill Industries offers surprising invocation

TALLAHASSEE, Fla. (EP) — Opening prayers before government bodies rarely attract attention unless they're condemned as too exclusive (mentioning Jesus) or too political (mentioning abortion). But a prayer offered at the May 4 opening of the Florida Senate appeared in the *New York Times* simply because it was unusually entertaining.

The surprising prayer was offered by Donald L. Roberts, who is president and CEO of Goodwill Industries Manasota, Inc. He said:

"Holy and Eternal God, it must

be great to be God, to get what You want — when You want it — how You want it. We mere mortals are not that lucky. We are always having to compromise to get what we want. We call the process 'politics.'

"You see, O Lord, we find Sen. Jennings' priority number one is Sen. McKay's priority number five and Gov. Bush's priority number 10; and Sen. Carlton doesn't even know it's on the agenda while Secretary of State Kathryn Harris is busy closing down shop.

"In the midst of all this 'politicizing' during session, we know we are supposed to 'Be still and know' Your will for our lives and all the people of the State of Florida — with every lobbyist in the world bugging us to death. So, God, while we acknowledge You

never said discipleship would be easy, we do call upon You to come and be in these Senate Chambers today.

"Thank you, Lord, the session is almost over, the budget deal is cut, education got some more money, we cut a few taxes and in the end, most everyone in this chamber didn't get everything they wanted. And that's the good news. That's politics, Lord, and unless You want to move over and give us the job of being God, which some of us think is our birthright, we will have to muddle along being satisfied with being the best politicians You can create. It's the fun part of being human.

"In the name of the God of all things, even politics and politicians and in rare instances a lobbyist or two. Amen."

Arts/Media

Calvin's Bach: Bach at Calvin on 250th birthday



COURTESY NEW YORK PUBLIC LIBRARY

Morning prayers in the family of Johann Sebastian Bach, from a painting by Toby E. Rosenthal.

GRAND RAPIDS, Mich. (Calvin College) — On July 28 people around the world will mark the 250th anniversary of the death of Johann Sebastian Bach.

Among those who will pause is Calvin College professor of music Cal Stapert. But for Stapert there was more to Bach than met the ear. Stapert finds in Bach musical refuge, but also spiritual comfort.

"I've been writing about Bach for years," he says, "and my goal has always been to try to bring the listener to a point where he or she can really start to tap the theological depth in Bach's music."

Much is made of Bach's preludes and fugues, concertos, sonatas and the large choral works. But less has been made of his cantatas, which are, by far, the biggest part of his output. It is in those cantatas that Stapert finds the essential Bach. It's a subject he explores in depth in a new book from Eerdmans called *My Only Comfort: Death, Deliverance, and Discipleship in the Music of Bach*.

Catechism and cantatas compatible

In the book Stapert looks at specific Bach pieces in light of the Heidelberg Catechism, one of Christianity's most famous confessions. "I have no intention of turning Bach into a Calvinist," he says with a smile. "But I discovered over the years that the Heidelberg Catechism and Bach's cantatas and passions are very compatible."

In the new book Stapert reviews

and analyzes some of Bach's more than 200 cantatas. He provides English translations of the Latin and German texts. He also includes the text of the epistle and the gospel that were read at the service for which the cantata was written. "The cantatas," he says, "are absolutely amazing pieces of work. There is nothing that compares to this kind of creative outburst, sustained over more than two years."

Stapert notes that while Bach was a cantor at Leipzig, he wrote a cantata for each Sunday service and each church holiday for two years. These were usually 20 to 30 minute arrangements for choir, soloists and an orchestra. "These weren't just run-of-the-mill pieces that he was cranking out week after week," says Stapert. "They are masterpieces. I know of nothing that compares to this creative outburst."

Understanding the history of the pieces makes the study of them that much more fulfilling, Stapert says.

"These works are so full that my attempt in this book is to point the listener's ears in the right direction," he says. "My goals in this book are to provide translations and a scriptural framework needed to understand these works and commentary to guide the listener's ears in the right direction. The listener can then start to discover things on his own too. Once you develop the habit of associating what's happening in the music with given words and phrases,

you're on the right track. You can't go into Bach and expect to reap the benefits of listening to it casually anymore than you can get into the depths of what's in Shakespeare or Milton without some guidance."

Those interested in taking on the challenge of listening to and analyzing Bach's cantatas will soon have a better opportunity to do so. Two full recordings of the known cantatas are being produced this year.

"These cantatas are an unparalleled devotional resource," Stapert says. "The overarching purpose for my book is to make this resource available to contemporary Christians."

Who wants to be a Christian?

SCRANTON, Arkansas (Religion Today) — A pastor didn't win a television game show, but got to share his faith. Southern Baptist Les Frazer of Scranton, Ark., appeared on ABC-TV's "Who Wants to Be a Millionaire" April 12 as one of 10 semi-finalists. Contestants have a chance to win up to \$1 million for correctly answering trivia questions posed by show host Regis Philbin.

The Lord is our lifeline

Frazer had developed several "sermon illustrations" and shared a few of them with the program's producers, who questioned him before the show about his life, family, and ministry, he told

Bach's music spreads Christianity in Japan

JAPAN (Religion Today) — Johann Sebastian Bach has struck a chord in Japan. The 18th century German composer's music is conveying Christian teachings and concepts to a large and growing audience in the Asian nation, where less than 1 percent of the 127 million people belong to a Christian church, *First Things* magazine reported.

The nation's elite are drawn to the musical genius, and many have their first contact with Christianity through his music, according to the magazine. As many as 200 Bach choirs have started around the country in 10 years, and organist Masaaki Suzuki founded and conducts the Bach Collegium Japan.

Many Japanese have lost their allegiance to Buddhism and Shintoism and are attracted to the message of hope and peace they find in Bach's music, according to *First Things*. It is uncertain how many people actually have converted to Christianity.

Response to movie worth singing about

(Religion Today) — Billy Graham's first movie to reach out specifically to black audiences has been a hit. *Something to Sing About*, filmed in an urban setting and featuring hip hop gospel star Kirk Franklin, is being broadcast in 200 local markets this month. During an intermission, Graham's son Franklin offers a brief Christian message.

The movie was No. 1 in the ratings in New York City, beating game six of the Stanley Cup hockey playoffs, Tim Morgan of Graham's ministry told Religion Today. Thousands of people called a telephone number that flashed on the screen, and 40 per cent made a first-time decision to become a Christian, he said. The film made its world premiere at the Acapulco Black Film Festival this month

drawing "nearly universal raves" from a secular audience, *Newsweek* magazine reported.

Something to Sing About is an attempt by Graham's ministry to broaden its reach to African American Christians, who have had a "decidedly chilly" response to Graham films in the past, according to the magazine. Filmmaker Charlie Jordan is the first black and first woman to direct one of Graham's films, which are made by the ministry's World Wide Pictures unit. The storyline dates to the 1960s when Graham's current chief operating officer, John R. Corts, came across a woman in New York who was rescuing young men from street life and leading them to salvation.

The trip to New York City for the taping was an unforgettable experience for Frazer and his wife, Kathy. She had spent most of her life in southwest Missouri and Arkansas among "Christian circles," and the trip "opened my eyes to the vast, multicultural world — a world that needs Jesus," she told Baptist Press.

Frazer's story caught the attention of an ABC affiliate in Fort Smith and Scranton-area radio stations and newspapers, which interviewed him about his experiences and sermon illustrations.

"First Channel 40 aired my entire sermon illustration and then the *Los Angeles Times* called," he said. "There is no telling how many people have heard it [the gospel]."

For a quick Letter to the Editor: send e-mail to: cceditor@aol.com or fax 905-682-8313

Church

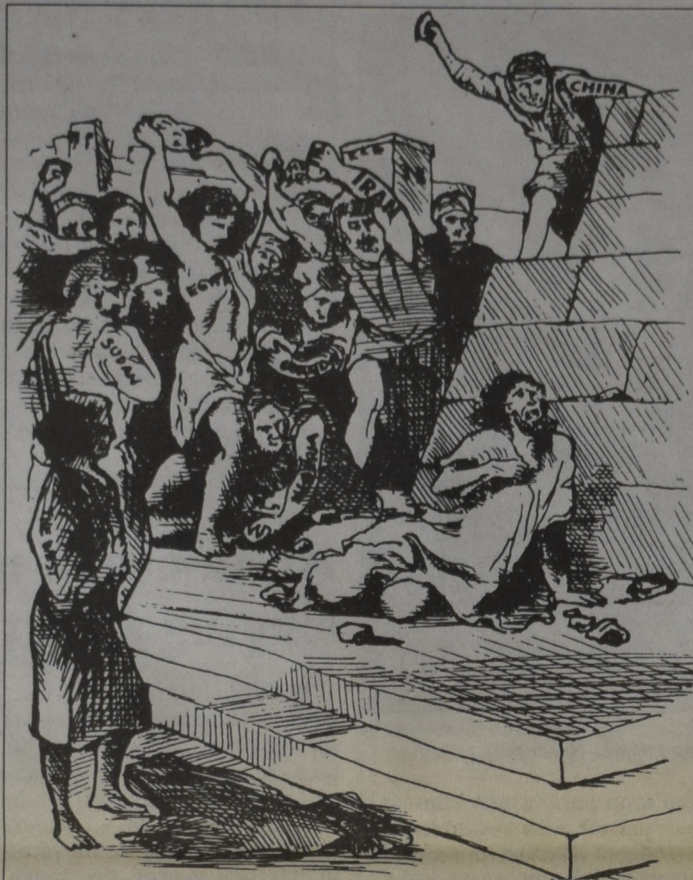
Leaders ask for international support as Christian persecution intensifies in India

CALCUTTA, India (EP) — Christians in India are seeking help from foreign human rights organizations and the United Nations after a recent round of murders and church bombings in several different locations. Separate investigations into the crimes so far have not uncovered motives or suspects. Christians and missionaries are concerned that this trend of crimes against Christian victims will continue while the Indian government and police do little to stop it.

"We have no faith in the Indian government," Harod Malik, leader of the United Forum of Catholics and Protestants, told Reuters News Agency.

Attacks against Christians have skyrocketed in recent weeks. In early June alone, four Indian churches were bombed, injuring three people. Two of the churches were located in the southern state of Andhra Pradesh. One of those bombings occurred while the church was filled with worshippers. One person was injured.

Priests and preachers also came under attack by unknown assailants during the last few weeks. On June 7, George Kuzhikandan, a Catholic priest serving the Indian town of Mathura was found beaten to death in his home. Police have yet to determine a motive for the crime. Nothing was taken from the priest's home during the incident. Kuzhikandan's murder is another on a list of several attacks against



DOUG ROORDA ILLUSTRATION

Reflections on the persecuted church worldwide.

Catholic priests and nuns in Mathura since April.

Archbishop Alan de Lastic, leader of the Catholic Bishops Conference of India, told the

Associated Press he thinks there is a national organization at work to intimidate the Christians of India into silence. "We are intrigued by the response of those in power, and saddened at the silence of the

government to whom we look upon for support in meeting the gravest challenge our community has faced in the 53 years since the independence of India," said a statement released by de Lastic.

On June 11, construction workers found the body of Ashish Prabash, a Christian evangelist, stabbed to death and partially burned in his home. Prabash showed Christian films to people living in the Punjab countryside and was affiliated with Campus Crusade for Christ. The preacher was serving the ministry Jesus Films full-time while in college earning a bachelor's degree. It is

not certain yet if Prabash's murder was religiously motivated.

After this recent wave of crimes, Christians have pointed fingers at right-wing Indian national groups, who have claimed responsibility for violence against India's Christian minority in the past. Meanwhile, Hindu organizations still blame Christians for violence and what they call forced or coerced conversions to Christianity. Many such groups have the support of the Bharatiya Janata party, the political faction which currently enjoys majority status in the Indian government.

France restricts religious freedom

FRANCE (Religion Today) — France is restricting religious freedom. The national Senate approved legislation allowing private citizens to take legal action against "marginal religious groups" that practice "mental manipulation," according to *The Guardian*, a British publication.

The law is aimed primarily at Scientologists, Jehovah's Witnesses, and other fringe religions, but could include some evangelical Protestants, observers said.

The government blacklisted 700 religious groups it identified as "sects" and "cults" in 1997,

causing an outcry from religious rights advocates. Among the groups listed was the Nimes Theological Institute, an evangelical school, according to news reports.

President Jacques Chirac rebuffed President Clinton's call for tolerance, and criticized the U.S. Congress for meddling when it introduced laws to protect religious freedom internationally. "No one can forbid us to take action against sects in the interest of human rights," said Alain Vivien, chairman of the French ministerial mission to combat the influence of cults.

Evangelist draws huge crowd in Bolivia

BOLIVIA (Religion Today) — Troubled Bolivia took notice when an evangelist held an Easter Sunday rally. Five radio stations broadcast the rally at Ramon Tahuichi Aguilera Stadium in Santa Cruz led by Brazilian-born evangelist Haje Andraus. *El Deber*, the leading newspaper in Santa Cruz, gave a full-page report about the enthusiasm of the 35,000 people attending.

Andraus was educated in the United States, preaches fluently in three languages, speaks at Promise Keepers conferences, and is a partner evangelist with Luis Palau.

Bolivia's economic, social, and political unrest led the government to declare a state of emergency and suspend constitutional rights. The central South American country is responsible for 50 per cent of the cocaine cultivated in the world, and alleged government corruption has caused strikes and

demonstrations, reports said.

Amid all the bad news, the media spotlighted Christians worshipping God and praying for their country. The evangelical church, about 10 per cent of the 8 million population, is vibrant and growing, said Global Vision, Andraus'

Texas-based ministry. Evangelicals have doubled their numbers every 10 years since the 1960s, the ministry said. An estimated 40,000 people are expected to take part in a March for Jesus June 10 in Cochabamba, Bolivia.

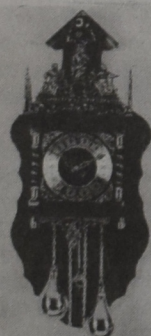
Bitter battle between brawling believers badly batters Oslo ears

OSLO, Norway (EP) — The city of Oslo, Norway is the setting of a noisy battle between religions. The aural battle started when a neighborhood council gave the World Islamic Mission permission to publicly sound the Muslim call to prayer on Fridays. As a result, 18 mosques in the city outfitted with loudspeakers began to sound the "Allahuakbar" to the city's

Muslim population.

Christians and atheists in the city have countered with their own noisy announcements. The Norwegian Heathen Society now broadcasts an atheistic message denying the existence of God, while Christians send the message, "Jesus lives. He is the way, the truth and the light," throughout the city.

Celebrate your Dutch heritage with quality time and unique clocks.



Choose from a wonderful selection of imported quality clocks from Holland. Frisian, Zaanse, Amsterdamse & 18th century French style clocks, all uniquely hand crafted.



Bakelaar Jewellers

Canadian Diamonds

EDITION 2000

A family business serving the community since 1967. Specializing in: Diamonds, Fine Quality Jewellery, Watches, Imported Dutch Clocks, Jewellery and Clock Repairs.

160 Main St. W.
Listowel, Ontario N4W 3H2

Phone: 519-291-3280
Fax: 519-291-4211

Church

From alcoholic to Episcopalian priest

DALLAS, Texas — (Religion Today) Harry Dailey, once a homeless alcoholic, is now a servant in God's house. Dailey, who 17 years ago was drunk and dying under a Dallas overpass, was ordained a deacon in the Episcopal Church June 3. *The Dallas Morning News* reported. It has been an incredible journey of faith and rehabilitation, those who know him say.

Dailey was almost dead when Bob Lively, head of a homeless shelter, found him and took him to a hospital. He had pneumonia, was

malnourished, and was an alcoholic and drug abuser, and took many weeks to recover. An "out-of-body experience" in the hospital convinced him that he would go to hell if he didn't sober up, he said. Lively later offered Dailey a job at an Austin homeless shelter. "I saw that he had a tremendous ability to work with these people and he could really relate to them," Lively said.

"I had a chance to serve God and I did it," Dailey said at his ordination. His wife, Beulah Dailey, an Episcopal priest, is executive

director of the shelter, where the couple met. "I had no idea we'd both be wearing this collar, bearing this same burden, and both be serving Jesus Christ right where He wants us to be," she said.

Dailey served communion at the ordination ceremony, performed by Bishop James Monte Stanton. "I thought about the irony of when I found him, he was drunk on wine," Lively said. "Today he served me wine as the blood of Christ. Today, he was my minister."

Shield and sword

"The princes of the peoples gather as the people of the God of Abraham. For the shields of the earth belong to God." (Psalm 47:9, RSV).

"But if you do wrong, be afraid, for he does not bear the sword for nothing." (Romans 13:4, NIV)

These two verses highlight two complementary biblical images which illustrate how political authority ought to function in human life. Political rulers ought to be both a *shield* and a *sword* to those under their authority.

The word "shield" is often used in the Old Testament to designate the king, the ultimate political authority in biblical times. As a matter of fact, the NIV of our first text actually has the words "kings of the earth" instead of "shields of the earth." Both translations can be defended: the original Hebrew is *meganim*, which has the literal meaning "shields," but the metaphorical meaning "kings." We find the same usage in Psalm 84:9, where we read: "Look upon our shield, O God; look with favour on your anointed one." The political sovereign, in biblical language, is called a *shield*.

It is not difficult to guess the significance of this striking metaphor in the Bible. Just as the soldier's shield must protect what is vulnerable, so the political shield must guard and keep safe the poor and defenseless; the king must maintain their rights. The metaphor of the shield thus reinforces the explicit teaching of Scripture elsewhere, in such passages as Psalm 72 and Proverbs 31:1-9.

The power of the sword

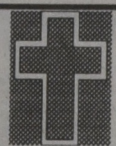
In Romans 13:4 we find a second image which the Bible uses in this connection. The political ruler, representing the "powers that be" of which this passage speaks, "does not bear the sword for nothing." Since these words are addressed to the Christians in Rome, and the authorities referred to are the Roman ones, the reference to the sword probably alludes to the Roman legal term *potestas gladii*, "the power of the sword," which means the judicial power of life and death.

The image of the sword refers to the punishment of criminals, specifically the highest punishment of death. This is made abundantly clear from the context.

The Bible therefore presents us with these two images (among others) of the responsibilities of those in political authority: shield and sword, protection and punishment. To appreciate how these two images should be understood in relation to

Chapter & Verse

Al Wolters



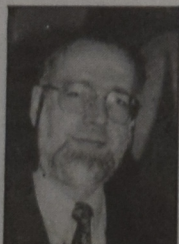
each other, we must emphasize that shield and sword belong together and belong to God.

Maintaining the right

The two images represent two sides of a single reality, namely the maintenance of the right. This can be illustrated from the Hebrew word which is traditionally translated "judge" in English Bibles. A "judge" in Israel (Hebrew *shophet*), someone who "judges" Israel (Hebrew *shaphat*), is someone who maintains the right in the political order. And that political and judicial activity has two sides to it: to vanquish the oppressor and to rescue the oppressed. To execute justice means at one and the same time to be the hope of the defenseless and the terror of the tyrant. Protection and punishment are two sides of the same coin—the coin which the Old Testament calls *mishpat* (from the same root as *shophet* and *shaphat*). This word is commonly translated "righteousness" or "justice," but perhaps a better equivalent is the old-fashioned English expression "the right." It refers to the requirements of a just legal order, which is the responsibility of the state. Both shield and sword are integral to such an order.

Shield and sword belong to God

But shield and sword also belong to God. They are aspects of God's sovereignty in the world. This is immediately clear in many of the Psalms, where God himself is called *magen*, "shield" (Psalms 3:4, 7:11, 18:3, 28:7, etc.). He is the highest sovereign and protector. It is also clear from Romans 13, where the ruler who wields the sword is said to be God's *servant*. God is himself in the business of maintaining the right, he himself bears shield and sword. The political order is not foreign to his purposes in the world; it is in fact part of his creational design (cf. Romans 13:2 and 1 Peter 2:13).



Al Wolters teaches Bible and Greek at Redeemer University College in Ancaster, Ontario. This new name was recently enacted by the Ontario government, in its function as maintainer of the right.

Lutherans call for focus on basics

LUCKEY, Ohio — (Religion Today) Lutherans are concentrating on the basics. The 11,000 congregations of the Evangelical Lutheran Church in America are emphasizing seven key practices: prayer, study, worship, invitation, encouragement, service, and giving. The yearlong "Living Faith: A Call to Discipleship" initiative begins in September, the denomination said. Congregations received a planning guide and a Bible study.

"Discipleship is something we haven't been very good at in the past," said Lori Strang of Grace Lutheran Church in Luckey, Ohio. "It's high time we focus on being disciples — those who follow the Lord and learn continually in an active way."

Pollsters George Gallup and George Barna have bemoaned the fact that Christians in many denominations lack basic knowledge of doctrine and Christian practice.

'Open heaven' over Fiji

FIJI (Religion Today) — There is an "open heaven" over Fiji, according to New Covenant International. Hearing church planters talk about the South Pacific archipelago nation "is like reading a new edition of the book of Acts," said Kevin Dyson of New Covenant International. The U.S.-based seminary has worked there with Christian Mission Fellowship, a national church movement, for 13 years, according to DAWN Fridayfax.

God is healing many

God is healing people of numerous physical and spiritual ailments when Christians pray for them, Dyson said. A woman was in the hospital with stomach cancer

when a worker told her and her family about Jesus Christ, he said. They prayed for her to be healed, and 21 people in the hospital, including the woman and her family, professed faith in Christ when she recovered, Dyson said.

The church movement has trained 1,200 students, started 87 churches and three Bible schools, and established missionary projects in 16 Pacific nations with help from the seminary, Dyson said. The school recently ordained 18 pastors, remarkable because candidates are required to start a church of at least 50 members before being ordained, he said. An additional 87 church planters were sent out to start new congregations.

Faith saves man from execution

HONG KONG (Religion Today) — A gospel message written on toilet paper saved a condemned man. The man had been sentenced to die in a Chinese prison for stealing money, Hong Kong-based Sowers Ministry said. His brother, worried about the impending execution, consulted a Christian friend for advice — and became a Christian when he learned about Jesus Christ, Sowers said.

When the man visited his brother in jail he handed him a note written on toilet paper, the only paper he had. It explained that he

must put his faith in Christ to be forgiven for his sins. The inmate professed faith in Christ that day, Sowers said.

The inmate's sentence was reduced because of the prayers of other Christians, Sowers said, and after serving some time he will be placed on probation. Many inmates in the prison have become Christians because of his preaching, according to Sowers. His brother now leads a house church that ministers to prisoners.

"God is not a deceiver, that he should offer to support us, and then, when we lean upon Him, should slip away from us."

... St. Augustine (354-430)

News/Agriculture

Arrest of Americans helps change restrictions in Indian state

DIMAPUR, India (EP) — The February arrest of three American Christians, including two pastors, in the Indian state of Nagaland appears to have been instrumental in changing the law in the country. Christians in Nagaland have reported that it is no longer necessary to get a "restricted area permit" to visit their remote state.

"We are excited and surprised at this move by the government," said a Naga Christian in a recent phone call with Tim Phillips, one of those arrested in February. "We believe that this has come about because of the story that was sent out around the world and because of the believing prayers of Christians."

Phillips told Dan Wooding of ASSIST Communications, "I am so pleased with this news. Now all we will need to visit Nagaland is the regular Indian visa."

The three Americans who were arrested on Feb. 17, were Pastor Larry Sohn of the First Assembly of God of Cedar Rapids, Iowa, Pastor Don McGarvey, Christian education and missions pastor of the same church, and Phillips, a member of the church.

History of head-hunting

Nagaland, an isolated area tucked in the mountainous, jungle-covered northeast corner of India near the Burmese border, is

home to a dozen separate tribes, each with its own dialect and many with a history of head-hunting. Tensions among Nagaland's tribes and an armed guerrilla movement bent on independence from India make it a highly unstable area. The presence of the inhabitants of Nagaland, the Nagas, was first noted 10 centuries before Christ at the time of the compilation of the Vedas, the sacred texts of the Hindu religion. Inaugurated on Dec. 1, 1963 as the 16th state of the Bharat Union, Nagaland consists of seven districts with sixteen tribes and sub-tribes inhabiting it. The people there are strongly built, and said to be simple, honest and hardworking.

Great expectations crushed

"We had gone to Nagaland with great expectations, but they were soon crushed when we were questioned by police offices at Dimapur Airport, which is the entry point into the country," said Phillips, who was making his second trip to Nagaland. "They then put us under house arrest in a hotel."

Phillips said the problems began when their contacts, Phughoto Sema and Dr. Kavito Zahimomi, were not there to present the authorities with the necessary papers to enter this restricted country.

When they did arrive, the authorities put the trio in the "custody" of the three Naga Christians, meaning they could not leave their hotel.

Bizarre breakthrough

The trio had been scheduled to teach at a local Naga Bible school before leaving for the Naga crusade that was over an hour away. In a bizarre breakthrough, the three men were taken under armed guard to the Bible school so they could

teach the Naga students.

Finally, their permit came through and they were allowed to travel to the crusade — with an escort of five policemen to "monitor our movements and report everything we said to their superiors."

The three left Nagaland on Feb. 20 and are now looking forward to hosting two Naga Christians who are working on getting a visa to become missionaries to America.

"One of them, Phughoto Serna,

said to us while we were still in Nagaland that he wanted to bring the Gospel back to America, because we had brought the Gospel to them in the 1870s. He said, 'I'm not interested in shopping or sight-seeing. I want to preach the Word,'" said Phillips.

Nagaland has become a state of 90 per cent Christians through seeds planted by American Baptist missionaries more than 125 years ago.

The blue language of farmers

"Let your yes be yes and your no be no."

(Matt. 5:37)

The Banner, a church paper to which many of you subscribe, recently carried an article on swearing. By the way, instead of being profanity only, swearing has come to include all coarse language. Though farmers received no mention in the article, the accompanying graphic depicted a barn with a cow standing in front of it. Out of the door poured a stream of ear-burning invective, presumably coming from a farmer within.

Is it fair to picture farmers as the typical offender when it comes to bad language? Or to refer to certain word usage as barnyard language?

'Swear like a farmer'?

The reputation takes me by surprise, but I must admit there is something to it. Though "swear like a farmer" hasn't replaced "swear like a trooper" farmers may indeed be candidates for the colorful vocabulary award.

There are mitigating circumstances that strain a farmer's restraint. I am not going to excuse any unfortunate outbursts, but to explain why farmers might be more subject than most others to the temptation of shooting off their mouths. "Swearing" is typically utilized to give vent to anger and frustration. Uncertainties inherent to agriculture combined with pressures from the marketplace can easily exasperate a farmer. If one's self-control is weak, anger quickly rises and the words burst out.

Farming fraught with difficulties

Since the Garden of Eden farming has been fraught with the following difficulties: drought, flooding, frost, hail, breakdown of equipment at crucial times, unruly animals, insects, diseases (sometimes to epidemic proportion), weeds and predators. Furthermore, the cost of calamities cannot be passed on to consumers. Add to that an increasing number of modern pressures and the fact that there is never enough time to get everything done. Poor planning by the farmer and inadequate education may add to the troubles.

Urban people generally are less subject to frustration. Most things needed in the city, such as water, power, gas, furniture and appliances arrive without homeowner effort. Things no longer wanted such as garbage and sewage are taken away. Most everything is pre-packaged or

COUNTRY COUNTERCULTURE

VERN M. GLEDDIE

pre-cooked. Paved roads smooth travel. Schools, restaurants, theatres, doctors, dentists, police, plumbers and mechanics are only minutes away. Work is from nine to five for five days a week. Holidays come pre-planned and sometimes paid. Surprises don't lurk around every corner in the city.

Farmers not insulated from reality

Farmers are not so insulated from reality. Like a cougar from a tree, the unexpected pounces. I once walked into my father's barn in time to hear loud yelling coming from within. There I found a hired man, a church elder, beating a cow over the back with a milk stool because she had just kicked over both him and a full pail of milk. He was speaking Dutch, which I didn't understand, but I'm sure he was saying things he regretted.

It seems that swearing is on the increase. No doubt as a society we are going downhill morally. But also industry and market pressures on farmers have been intensifying. I rarely heard my father's employees, Christian or non-Christian, use bad language. My father's mother tongue was Norwegian, and I remember how shocked I was when I heard a shepherd cursing in his Norwegian accent. I do not recall the slang word "shit" ever being used on my father's place, not even when we were cleaning out the corrals. Manure was manure.

I must confess to a struggle to control my own tongue at times. Apparently I also have a reputation. Just last week at a family reunion my wife remarked that I only ever come close to swearing. One of my sons shot back, "Well, then you've never worked with Dad." I am sure though, that I am getting better. Perhaps it helps that I am done with the trauma of introducing each of my children to the operation of various farm machines. Another of my sons said that when he slips and gives verbal vent to the frustration of the moment he knows he has not been walking close to God. I agree. The principle is not that I must clean up my language for God. It is that I have to stay in touch with God. I need a constant connection with God in order to let my "yes be yes and my no be no".



Vern Gleddie has a sheep ranch near Edmonton, Alta.

Evangelical churches growing in Ethiopia

(Religion Today) Evangelicals are gaining prominence in Ethiopia. They have increased to 10 percent of the country's 60 million population in the historically Orthodox country, winning converts with modern worship and enthusiastic preaching. The *Christian Science Monitor* reports.

Too focused on rules

Evangelicals contend that the Orthodox Church is too focused on keeping rules rather than developing a personal relationship with Christ, and that biblical illiteracy

keeps people from growing in the faith. "If you ask an ordinary lay person who Jesus Christ is, they won't know," SIM missionary Paul Balisky said.

A group of Orthodox believers who began studying the Bible on their own were expelled from the Orthodox church, in part because they focused on Jesus Christ, not on veneration of Mary and the saints, CSM reported. The "Jesus Club," founded by factory workers who studied the Scriptures on their lunch hour, grew to more than 10,000 people.

"Many people are ready to try something new," Southern Baptist missionary David Emmert said. Missionaries reach out through English classes, a free library for students, and distribution of evangelistic materials. Worship in evangelical churches allows more expression and participation, attracting younger people, according to the *Monitor*. Many converts are disinherited from families for leaving the Orthodox Church.

EnviroFact. . .

(NC)—Canada's natural heritage is a priceless possession. We have about 20 percent of the world's remaining natural areas, 25 percent of the world's wetlands, 9 percent of the renewable fresh water and 15 percent of the forests. We provide a home to about 72,000 species of which about 340 are at risk because their habitat is being destroyed.

- News Canada

CALVINIST + CONTACT

DUTCH-CANADIAN CHRISTIAN WEEKLY

Calvinists hold key votes in Alliance convention

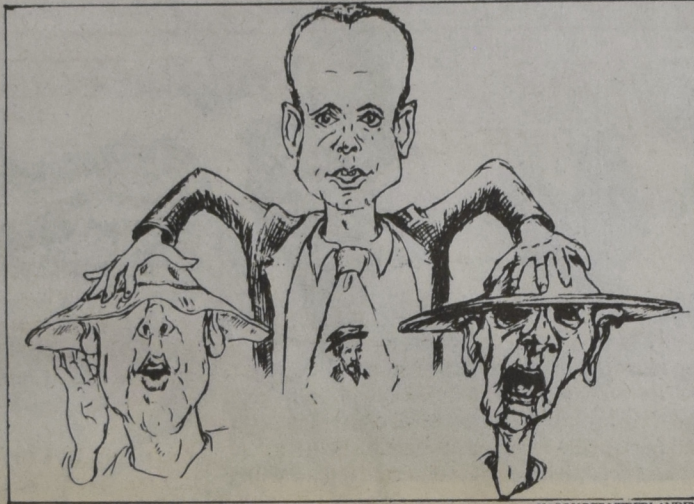
Harry der Nether world

St. Catharines, ON — The key votes in the recent Alliance leadership convention were held by the large bloc of delegates belonging to the Canadian Organization of Calvinist Kuyperian Youth (COCKY), who with their vision of a radical alternative to conservative, liberal and socialist politics have captured the imagination of Christians across the country.

All three major candidates — Preston Manly, Shockwell Day, and Tall Tom Longing — lobbied hard to win the vote of the COCKY bloc. All three candidates made overtures that were hard for the visionary bloc of young delegates to resist, appealing as they did to their idealism and commitment to principle. All those involved testified that the presence of the Calvinists served to shift political debate and deliberation to another level.

Back room maneuvering

Although the maneuvering took place in back rooms behind closed doors, the investigative journalism of CC's own Alan Dwarfson, who conceals himself by hiding in his own pocket, uncovered the drama of deal-making that will shape the future of this nation for genera-



Shockwell Day leaning on his primary allies in the Alliance.

tions to come.

Preston, or "Sarge" as the COCKY bloc likes to call him, especially when he's all dressed up in his scarlet tunic and his wide-brimmed hat, offered them everything between Prince George and Prince Rupert and free rail travel in between. The COCKY bloc saw its chance: since Preston was thinking in princely terms, they held out for Prince Edward Island. Doug vander Spoed ("Spud," as he's generally known) main-

tained that Calvinists have proved their affinity for the potato and that therefore their claims to P.E.I. are rooted in natural law. Another faction in the COCKY bloc, however, argued that the bloc was getting caught up in princely politics instead of dominion politics. They wanted to negotiate to have the "C" in the party name, which now stands for "Conservative," transfigured to stand for "Calvinist." This proposal drew vigorous support from Joe Clark.

Shockwell's 'shock troops'

Shockwell and his "shock troops," as his crew is known, have a little better understanding of the soul of the COCKY bloc. They came with offers relating to education: they would allow every local school board to decide by plebiscite whether it wants to be humanist, Christian, Jewish or what have you. A majority of the bloc were inclined to immediately accept the offer. In a closed session, however, COCKY delegates were warned that they were being seduced by Day's charisma.

Secret blueprints

Rumor has it that Day's shock troops have secret blueprints for a reformation of the entire school system if Day becomes Prime Minister. The teaching of the fundamentals would become the centrepiece of the curriculum, according to these rumors. This immediately raised the spectre of fundamentalism for the Calvinist delegates. Some, however, insisted that the rumors were fomented by the liberal press, which suspects any believer who doesn't treat his faith like a hobby of being a fundamentalist. Nevertheless, to safeguard against the possibility of Christian education being contaminated by fundamentalism, the COCKY bloc obtained guarantees from Shockwell that every school will be required to maintain a

large, prominent tulip garden and to serve a hot lunch consisting of boerenkool (kale) and sausage once a week.

Trading in cowboy boots for wooden shoes

Tall Tom Longing, according to reliable reports, exchanged his Stetson and cowboy boots for wooden shoes before entering the COCKY caucus, which became a raucous caucus because, they asked, "Is this to mock us?" The COCKY caucus, to meet Tall Tom halfway, had donned Stetsons and cowboy boots equipped with silver spurs and was taken aback by his wooden shoes, which caused him to walk like Frankenstein's monster. A Tall Tom contingent within the COCKY caucus has submitted a long study report arguing that in North American culture there was no better symbol of the cultural mandate than the Stetson and the (spurred) cowboy boot. Calvinists would do well — on the basis of common grace — to appropriate the symbolism as their own, the report urged. So the two camps caught each other going in opposite directions in an attempt to meet each other and collided instead.

After some moments of embarrassment, Tall Tom bought everyone present memberships in Tall Tom's Taxes Rangers. He also offered to alter the symbol on the

See TALL TOM p. 12...

Women's issue causes break with sister church

ST. CATHARINES, Ont. (ZZ Press) — CRC Synod broke relations with the Christian Reformed Church of Nigeria. It did so after adopting a 250 page report culminating 6 years of study: the report concluded that all conversions resulting from the work of Johanna Veenstra, pioneer missionary to Nigeria for the CRC, had to be declared null and void since they resulted from a heretical practice, namely, women in office.

"The end does not justify the means," said Sir Peter Buckedoff, Supreme Director of the denomination.

After years of careful exegesis undertaken by representatives from five sister educational institu-

tions, from which the participants emerged with only minor lacerations and stitches, last year CRC Synod asked women to voluntarily, for the sake of peace, unity, virtue, harmony and the bottom line, give up not only their quest for office but also their voting rights.

Designing Sunday hats

Women were also exhorted and encouraged to use their gifts to design hats — Sunday go-to-meeting hats. Next year they will become mandatory for all women over 12 attending services in the CRC. The church is practicing patience and tact, however. The head-covering policy will be introduced in three

easy stages with a three-year period of adjustment between each stage. This will not only give women time to adjust but also to develop their skills in hat design. Some churches may also wish to redesign church seating to provide extra space. Synod is encouraging large hats.

During the first stage, hats need only be symbolic. Any bit of cloth will do, even a tear-stained handkerchief. During the second stage, hats must completely cover the crown of the head, for synod does not wish any female crowns displayed in the sanctuary. By the end of the sixth year synod expects hat culture in the CRC to come to full

See FASHION page 12...

Back by popular demand!

Many of our readers have sorely missed the Old Calvinist Contact. It had a strong confessional and ethnic sense of identity. Confident, robust, no-nonsense, it strode into the world like a hard-working immigrant who knew what he wanted and how to get it.

But when he got it, like CC, it had changed, not just its name but its character. Instead of a manly Calvinism that knew that the world — and the self — was there to be subdued, he now sees a weak-kneed, watery evangelicalism afraid to use the name of Calvin, afraid to offend anyone, afraid to get a black eye for the truth.

Back to the future, we say! Back to those deep, powerful taproots that can reach into the future and alter it, seize it by the throat — instead of melting into it like compost. So in the new old CC we look back and we look ahead, and there we stand, in the middle, like a jackass between two haystacks. There we stand — braying like fools.

But wise men (and women too, says synod) must become fools to be made truly wise, and to go from braying to praying.

Humor

Tall Tom trembles at Alliance convention

... continued from page 11

banner carried by his rangers from a boot to a wooden shoe with spurs. One of the delegates asked who the boney figure being crushed under the boot represented; he was told it was the tax man. This immediately ignited a furious theological debate, which soon had Tall Tom trembling and sweating furiously. The debate centred on the New Testament treatment of the publican and rendering unto Caesar. Tall Tom clearly didn't understand a word of what was going on, and our reporter overheard him asking one of his aids, "Are they speaking in tongues?"

'Sphere Sovereignty!'

After this had gone on for some time, Tall Tom stood up and shouted "Sphere Sovereignty!" He had been well prepared by his aids. There was an immediate hush as all the delegates rose, placed their hands on their breasts, raised their heads high and stomped hard on the floor three times with their high-heeled cowboy boots. Tall Tom stood staring in awe, his mouth agape. He was almost drooling. You could see, said one delegate, that he would have done almost anything to have them

"riding alongside him into the sunset," as he put it.

By the time he emerged from the COCKY caucus he had agreed to divide the government into fifteen spheres (instead of departments), each of which would be sovereign within its own boundaries. Tall Tom also left it up to the COCKY bloc to define those boundaries.

Heated debates

This immediately spawned heated debates and the bloc dissolved into several different factions, which dispersed into meetings of their own to develop arguments, which were presented to the entire caucus. This went on all night, the delegates fortifying themselves with Calvinist spirits to keep the discussion going.

Alas, when the leadership vote was taken, however, the COCKY delegates had to a man fallen — fallen into a deep sleep and they missed the chance to swing the vote their way, had they ever been able to agree what that way would be. The delegates, however, went home satisfied that they had managed to elicit such radical promises from the party leadership, sure that it augurs well for their dream of a Calvinist Canada.

Fashion part of CRC's outreach, says prof

... continued from page 11

bloom, replete with brims, rims, feathers, fruit, flowers, fur, bangles, baubles and beads. Progressive Calvinists are very optimistic; they believe that it may precipitate a revolution in the fashion industry and provide work for thousands.

Fluorescence of culture

"Calvinism has caused a fluorescence of culture wherever it has gone," said Prof. Henry Duhwitt, Curator of the Calvin collection, which includes a large number of hats, as well as helmets.

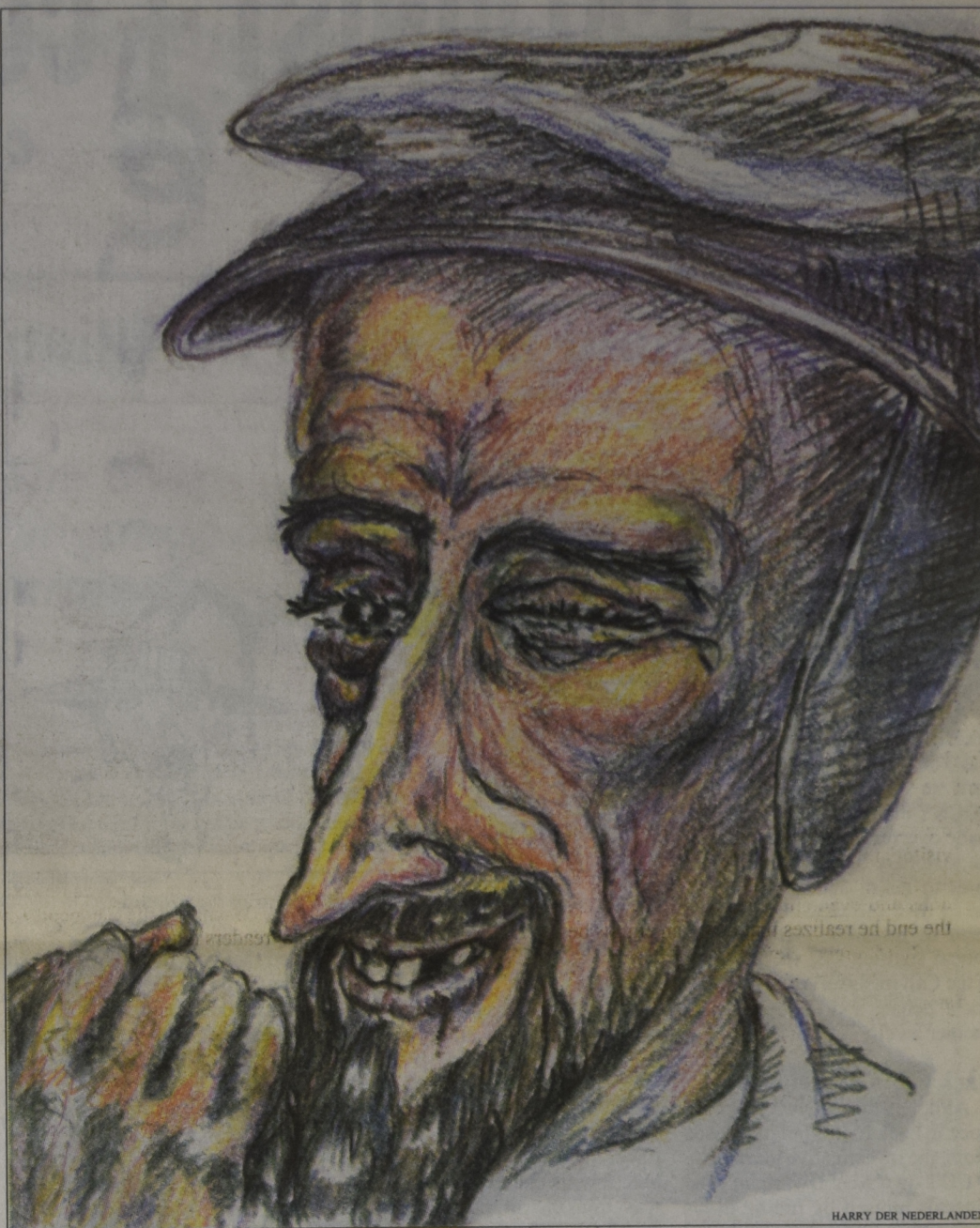
"Fashion is part of our outreach," he explained. "It is one of the primary ways Calvinists can exert influence in contemporary culture. If you study fashion since the Reformation (as I have), you will see how closely it is intertwined with spirituality. You are what you wear. Morality in the West plummeted when women began going out in public bare-headed. It was only a matter of time before they began butting

their way into consistory rooms and synods."

The spirituality of fashion

The new awareness regarding the spirituality of fashion has also been studied and implemented by the Society for Calvinistic Christian Schools. A pilot program at Servetus Christian School in Mooserack, Sask., introduced a program developed by the history department at King Kuyper University. K.K. historians did extensive research into the kind of clothing worn in the Netherlands during the time of Calvinism's greatest growth.

Concurrently and at the same time, the sociology department did an in-depth longitudinal study of the Hutterites and Amish in North America. Their study concluded that the stability and constancy of their doctrines and practices were directly related to continuity in clothing style, that is, conservatism in fashion is the ground for conservatism in doctrine.



HARRY DER NEDERLANDEN

John Calvin: Defender of the Faith. "It is no shame to get a black eye for the truth or a fat lip for the faith," says John.

Calvinist costumes

Students in Mooserack have gone to school dressed as 16th century Dutch Calvinists for the last two years. According to reports from the principal, John de Geuze, their behavior has altered dramatically. Their formerly unruly and exuberant behavior has been significantly depressed, he reported, smiling broadly.

"Yes," said a student standing nearby to support the principal, "We as students have begun to understand more deeply the meaning of persecution."

"Of our forefathers by the Inquisition," added principal De Geuze. "Yes, of our forefathers," the student explained, nodding obediently.

The clothing policy has also had other unforeseen benefits. It has had a terrific impact on mixed inter-faith dating. "We are

de-e-lighted!" said the jovial Rev. Puritaan of the Mooserack CRC. "Mixed marriages were becoming a big problem in our community. We were losing a lot of kids to those subversive Baptists."

"It also gives our women something to do," added De Geuze, "I mean, a way to use their gifts profitably for the upbuilding of the community."

It must be a good idea, he went on to say, for now a nearby Baptist academy is considering similar measures. Leaders at the Baptist school, however, cannot come to any agreement about the date of origin of the various churches that send students to the academy. Most belong to an assembly organized in the '60s, so one faction wants to dress the kids like Jesus freaks — barefoot, tie-dyed T-shirts and ragged blue jeans.

"Some of our parents are

concerned," said Mr. De Gooze, "that this will attract some of our students. To head off this possibility we have decided that boys are allowed to wear earrings, since this was common practice among seafaring Calvinists."

"Never make people laugh. If you would succeed in life, you must be solemn, solemn as an ass. All great monuments are built over solemn asses."

Thomas Corwin

Humorous Books

What's so funny?

collected and reviewed by Jeanette Romkema

What I love most about my family is that we can laugh together. Many memories of family times involve laughter and humor. Important lessons and intimate family moments were often coupled with rolling on the floor with side-splitting laughter or feeling the tears run down my face in uncontrollable giggles. Jokes, puns and silly behavior remain our way of talking about difficult issues and help lighten tensions when people begin to feel uncomfortable.

This collection of children's picture books uses humor to deal with serious topics. I offer them as a tool for discussion, reflection and laughter. For your convenience I highlighted the main issues covered in each book.

NOTE: A great addition to this list is the previously reviewed The Gas We Pass: The Story of Farts [CC Nov. 15, 1999].

Edward the Emu

written by Sheena Knowles, illustrated by Rod Clement

New York: HarperCollinsPublisher, 1988

ISBN 0-06-443499-0 28pp

Issues picture book for ECE – intermediate grades.

Issue: identity and self-confidence

Edward the emu is having an identity crisis. All the animals around him seem to be getting more attention from the visitors to the zoo and so he decides to change. He spends a day swimming with the seals and lazing in the sun with the lions and even slithering around with some snakes, but in the end he realizes that being an emu is best.

Rod Clement cleverly communicates through stark illustrations to support the meaningful text, to create a great story. A funny book about an otherwise serious issue.

Math Curse

written by Jon Scieszka, illustrated by Lane Smith

New York: Viking, 1995

ISBN 0-670-86194-4 32pp

Math picture book for primary and up. Issue: math

"On Monday in math class Mrs. Fibonacci says, 'You know, you can think of almost everything as a math problem.'"

That is when the trouble starts for a young girl in Mrs. Fibonacci's class: she has the math curse. How many fingers are in my class? How many quarts in a gallon? Estimate how many M&Ms it would take to measure the length of the Mississippi River. As you wade along with this little girl through pages and pages of numbers, questions and wacky queries you too will wonder if you will cure yourself of this curse, but of course you do.

A math book like none other, this piece of literature is funny, nerve-racking, outrageous and educational. Illustrations and text that must be experienced to be believed.

Officer Buckle and Gloria

written and illustrated by Peggy Rathmann

New York: G.P. Putnam's Sons, 1995

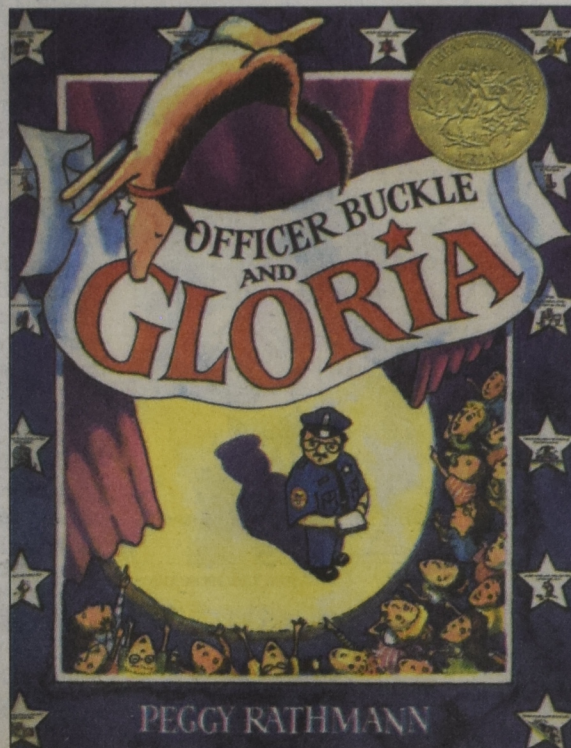
ISBN 0-399-22616-8 32pp

Fiction picture book for ECE – primary grades.

Issue: safety

The children at Napville Elementary School are not interested in listening to Officer Buckle's safety rules until the Police Department buys a police dog named Gloria. Together they make a great team, that is until Officer Buckle finds out he is being upstaged and has to learn the hardest rule of all: *Always stick with your buddy.*

Using cartoon-like illustrations highlighting the antics of



the dog, this piece of literature is as much a visual treat as it is a great book. Winner of the Caldecott Award, this book is sure to make readers laugh.

Piggybook

written and illustrated by Anthony Browne

New York: Dragonfly Books, 1986

ISBN 0-679-80837-X 32pp

Issues picture book for all ages.

Issue: gender roles

Every day Mrs. Piggott gets up early to make breakfast, clean the house and make all the beds before going to work. When she comes home she makes dinner, does the dishes, washes the clothes, irons and does all the other chores that need to be done. Unfortunately it is not until she decides to leave the family that they realize all she does and the unfairness of the situation. This is a "happily-ever-after" story: the father finds his place in the kitchen and the mother under the hood of their car.

Through humor and wit this clever book looks at gender issues. A great story to stimulate discussion and reflection; and not a bad way to drop a few hints....

The Big Box

written by Toni Morrison with Slade Morrison, illustrated by Giselle Potter

New York: Jump at the Sun/Hyperion Books for Children, 1999

ISBN 0-7868-0416-5 44pp

Issues picture book for all ages. Issue: generation gap

"Patty and Mickey and Liza Sue

Live in a big brown box.

It has carpets and curtains and beanbag chairs

And the door has three big locks."

Their parents come to visit them on Wednesdays and always bring lots of gifts but one thing they are not given is their freedom. Freedom to think, freedom to be themselves, freedom to discover and freedom to make mistakes are all thought to be too dangerous. The parents try to control all aspects of their children's lives, but thankfully Patty,

Mickey and Liza's ingenuity shines through.

This moving story, although told with tongue-in-cheek, deals with the difficult issue of misunderstandings between generations and the need for adults to control. Disturbing as much as it is funny, readers will be touched by its truths.

Until I Met Dudley: How everyday things really work

written by Roger McGough, illustrated by Chris Riddell

New York: Walker and Company, 1997

ISBN 0-8027-8623-5 28pp

Science picture book for ECE and older grades.

Issue: how machines work

Have you ever wondered how dishwashers, toasters, refrigerators and vacuum cleaners work? The little girl who narrates this story used to have fanciful ideas about all sorts of machines, until she met Dudley who explains how things really are.

With cartoon-like drawings that play first on a child's imagination and then offer a detailed look at the real workings of several familiar things, readers are offered hours of learning as well as fun. If you know a child who loves gadgets and is always taking things apart to see how they work, this is the book to read.

Yikes, Lice

written by Donna Caffey, illustrated by Patrick Girovard

Morton Grove, Illinois: Albert Whitman & Co., 1998

ISBN 0-8075-9374-5 24pp

Science picture book for ECE – intermediate grades.

Issue: lice

This concept-book informs readers about what lice are, how people get them, how to get rid of them and how to prevent having to deal with this problem.

Using rhyme, humor, playful cartoon illustrations and dual text (a simple story line dialogue for young children alongside a more scientific description of the issues for older children and adults) readers finish the book having learned a great deal about this health concern.



Humor

Is the Pope Calvinist?

ST. CATHARINES, ONT. (ZZ Press) — "Is the Pope Calvinist?" Yes, says the recently constituted group of scholars convening this year at UNCalvinism in its Center for Imperialistic Calvinism (CIC). Anyone who believes in total depravity and perseverance of the saints (TP) qualifies as a Calvinist under the new super-transformationalist formula. The new program is designed to turn as many people as possible into Calvinists as expeditiously as possible.

"As we have come to understand Calvinism," said one spokesman for CIC, "the point is to get from point T to point P, that is, from total depravity to perseverance, or vice versa. How you get there doesn't matter; at least, it's a matter left up to the believer and his conscience."

Problems with stuff in the middle

Five years ago the Center decapitalized the three middle letters of TULIP, which has served as an aide to true doctrine since the time of the apostles, to TuliP. It was the stuff in the middle that has precipitated one church schism after another, explained CIC. The thirteen scholars, each drawn from a different denomination in the



HARRY DER NEDERLANDEN

Calvinist tradition, could agree on the beginning and the end but not on the middle.

However, a vocal group of hyper-Calvinists lobbied hard with the slogan: "Take the 'I' out of religion." They were successful: two years later, the acronym became TULP.

But this raised objections from those seeking to purify the church of its Dutch taint. (The Dutch word

for TULIP is "tulp".) So last year, the acronym became TuP.

Again complaints poured in to the center. Many complained that the route from T to P was still too

big of a detour. Too few people know the meaning of "unconditional" and are forced to go to the dictionary; this is undemocratic and elitist. "This is the age of the nanosecond," said Dr. Al Gemene. "People are looking for the shortest distance between two points. The biggest obstacle to the spread of the New Calvinism is the 'u'. We have to shrink that 'u' until it is so small that no one sees it. It has always been the intent of Calvinism from its earliest manifestations to the present-day to get rid of 'u'."

Putting 'fun' into Calvinism?

This, however, promptly spawned an entirely new organization: The Society to Put the U back into Calvinism. A literary critic from the University of New Calvinism, however, asked, "How and where do we put the 'u' into Calvinism? Do we spell it Calvunism? Some might think we're trying to put "fun" into Calvinism, and that

might lead to worldliness."

What began as a narrowly conceived ecumenical collaboration, thus, had unforeseen results. The decision has greatly expanded the ranks of those who qualify to be called Calvinist, and applications have been pouring in from all around the world. Anglicans, Evangelicals, Lutherans, Methodists, Arminians and even some Seventh-Day Adventists have been lining up to gain recognition as Calvinists. As a result, this decade will go down in history as the greatest Calvinism explosion in history since the days of Adam.

The Vatican's application is being held up in CIC, however, because scholars are studying the implications. They are asking, "If we admit the Pope, does this mean that all Catholics automatically qualify? Or will they have to apply one by one?"

If the latter, CIC will have to do some swift fundraising, for it will need to hire a much larger staff.

Supreme Court decision eliminates regional differences

Harry der Netherworld

OTTAWA, Great White North — The Supreme Courtiers of Canada ruled this week that a recently discovered treaty confirmed that the Hudson's Bay Company vastly, "egregiously" underpaid for that part of Canada that became known as Prince Rupert's Land.

The court found that all land acquired under this treaty must revert to the peoples occupying the land at the time of the treaty. The only territory that was acquired legitimately in this vast area, the court decided, was Fort Whoop-up, because the Mounties won it fair and square from a bunch of drunken Yankees. All of B.C., the Yukon, Alberta, Saskatchewan, Manitoba, and parts of Ontario and the Northwest Territories are to be returned to the original owners or their relatives.

In further rulings, the court decided that equal rights for animals means that bears, buffaloes, beavers, elk and wolves (the only species retaining counsel) also are entitled to the return of their ancestral lands. Furthermore, all natural resources extracted from the aforementioned territories are to be returned forthwith to restore them to their native integrity.

The same day of the court announcement, Revenue Canada levied property taxes on the First Nations amounting to several tril-

lions. The Minister of Finance also held a press conference to announce that 65 per cent of the national debt was being transferred to the First Nations.

Government lawyers argued that, since price was the issue, the case could be settled out of court. According to reliable sources, the government offered several dozen crates of axes, knives and blankets, and this, they claimed, included interest (at rates then current). When the government passed on the cost of shipping to the First Nations — by Fedex, for it didn't trust Canada Mail — it turned out that the First Nations ended up owing the Canadian government over \$10,000 (U.S.).

Area formerly known as Prince...

The Canadian Council of Politically Correct Churches, after an all-night session, issued a statement "celebrating a new order for the area formerly known as Prince, etc." They hailed it as the beginning of a new era of justice and reconciliation for "the area formerly known as Canada." In anticipation of this new order, it came out with what was entitled "A Modest Proposal of Restitution to the First Nations of the Great White North." The CCPCC tentatively adopted the name "The Great White North" for the areas

formerly known as Prince, etc. and as Canada because it is better known by that name by our neighbor to the south.

The Modest Proposal outlined a plan in which all the public schools of The Great White North will be turned into residential schools for all non-native children. There they would be entrusted to the tutelage of teachers from the First Nations to be instructed in the teachings and the way of life of this country's first religion.

However, since the First Nations would not be able to supply enough qualified teachers to staff all the schools, the Post-United Church volunteered to staff the residential schools with their ministers until other staff could be trained.

The moderator of the Post-United Church was asked how they could possibly fill so many positions in such a short time. He explained that in their system anyone was able to earn a doctorate in two years: "And that's evening classes," he added. "Besides, that was when we were trying to blend four major religions into one. Under the new arrangement, we'll have to focus on only one, so that should be do-able in one-fourth the time."

"At last we'll be on the way to becoming true Canadians!" he exclaimed. "Back to the future!"

You, in Seminary?



Why would God call you into ministry? It really never crossed your mind until recently. Can this really be so wrong? Yes.

It may seem absurd at first, but through prayer, confiding honestly with people who are closest to you, and taking small steps of faith, you will soon develop a healthy understanding of your place in the church.

We can help too. Just give us a call and we will answer any questions you may have by quoting 1 Timothy 2:12. After all, you're not the first woman who's tried to join the ministry -- and you won't be the last.

Clone Seminary offers the following degrees:

M.Div. The Master of Divinity program is designed for men who want to prepare themselves for ordained ministry.

M.A. The Master of Arts program is a two-year program specializing in Sunday School, potlucks, missions and church growth. Recommended for those whose ordination is questionable.

M.T.S. The Master of Theological Studies program is for men who do not seek ordination, but desire an utterly intellectualized faith that allows them plenty of room for looking down upon their less-educated brothers and sisters.

Th.M. The Master of Theology program is designed for men who are looking for theological education in support of various high-class vocational objectives.

Ph.D. The Doctor of Philosophy program is designed to equip scholars for teaching and research at Clone Village or Clone Seminary for general ecclesiastical leadership.

For more information, contact us at

Clone Theological Seminary
3233 Burton Street SE
Grand Rapids, Michigan 49546-4387
616-957-6036 • 800-388-6034
www.clone.edu/seminary

Humor

Non-competitive soccer under consideration by Alliance of Particularly Christian Schools

BEEFIELD, Alberta — Non-competitive soccer has been part of the curriculum at Calvin Immemorial School for three years and it is being examined by the Alliance of Particularly Christian Schools as a model to be implemented by all member schools. One of its main attractions is that it doesn't attract demanding parents, who have become very noisy and even abusive on the sidelines in past years. "We also save money," explained Calvin Principal Mr. B. Brummel. "We don't have to pay for referees."

Soccer an obsession

Alliance representatives noted that the number of kids participating in the program had dropped 50 per cent each of the three years it has been in operation. "That's part of its success," explained Brummel. "We felt that sports, especially soccer, were becoming an obsession to the kids. Every time you let them out the door, they run out into the field carrying a ball. Do you see any running out there carrying a math book or a Bible? No! I tell you, soccer was ruining our youth."

One of the Alliance reps asked Brummel to explain the evolution of the non-competitive game. "Evolution! Evolution? We don't believe in evolution in our school!" he protested.

After being calmed down by smoking a cigarette, he explained that at first the object of the game had been to work together as teams to enable one another to score. "But this made the goalies feel



Brummel: "Each team wanted its own ball. Pretty soon you got two dozen balls zipping around out there."

bad, and they kept quitting. So we did away with nets altogether. More money saved!"

"I notice you say something about injury problems in your report," asked an intrepid journalist, the only one present at this historical meeting.

"Yah, yah, but we've found a solution already," answered Brummel. "You see, we encouraged co-operation on the field, and as this happened soon there weren't just two teams, but kids made new alliances, just like in church. And each team wanted its own ball. Pretty soon you got two dozen balls zipping around out there. Since we encouraged them to pass the ball to other teams, you've got balls bouncing in every direction. You'd be surprised how

often a ball passed to the other team ends up hitting the other fellow in the head. We can't figure it. But this year we just put a lot less air in the balls. Now it doesn't knock the students out. Much better."

"But doesn't this mean you have to spend more on balls?" asked the bold, investigative journalist.

Brummel stared him down, but the journalist stared right back. "Of course not. Are you trying to make us look silly? We get the rejects from the public school -- just like we always do."

With that, the Alliance voted unanimously to install Mr. Brummel as President.

Scientists discover Calvinist gene while mapping human genome

ST. CATHARINES, Ont. (ZZ Press) — Scientists at the University of New Calvinism (UNCalvinism) played a pivotal role in the mapping of the human genome that was completed only last week. They were the ones to locate the key building block of mankind's deep structure — the Calvinist gene. "You don't have a structure unless you have a foundation," explained Dr. Gene Stringer. "And you don't have a map until you know how things are interrelated. That's what the idea of the Calvinist gene gave us."

At first the project for locating the gene was resisted by the history department, which had developed

a theory relating the rise of Calvinism to the wooden shoe. UNCalvinism historians argued that the sense of solidity and inflexible structure of the wooden shoe and the superior capacity it lent fathers for disciplining lax kids was the origin and fount (origo et font) of the Calvinist impulse. This theory had been weakened recently by the discovery that many Calvinists padded their wooden shoes with straw and rubbed butter on their feet.

In recent years the Theology, Philosophy and Psychology departments did interdisciplinary research tracing all the key gifts of Western civilization back to their

roots in Calvinism. Where would we be today without science and technology? Where would we be without democratic freedom and party politics? Where would we be without free enterprise and capitalism? Where would we be without consistories and synods? Where would we be without common grace and sphere sovereignty?

The Biology Department, says Dr. Stringer, took its cue from these studies to locate the crucial Calvinist gene. "We asked ourselves what basic character traits are associated with these cultural systems? For example, we located the stingy gene and the capitalist gene, or as we prefer to call it the

entrepreneurial gene on the string that defines our economic sphere activities. Then we went after the liberty loving gene and the assertive gene; the cleanliness gene and the bourgeois gene; and these we triangulated with the total depravity and stubbornness gene, which the theologians call the perseverance gene. At last we found the Genevan Psalms gene. Then we knew we were getting close. One day, there it was, staring up at us with the long thin nose, the severe

eyes and the determined mouth — the Calvin gene!"

The discovery has precipitated a huge furor in the CRC, Canada about presumptive regeneration and baptism. Some pastors are refusing to baptize children unless they go for genetic testing first to make sure they possess the Calvinist gene. A company in Chicago is developing gene therapy techniques that will splice the gene into the DNA of those born without it.

In my day....

The following excerpts come from a *Washington Post* contest in which readers were asked to tell Gen-Xers how much harder they had it in the old days:

Second Runner-Up:

In my day, we couldn't afford shoes, so we went barefoot. In the winter we had to wrap our feet with barbed wire for traction.

(Bill Flavin, Alexandria)

First Runner-Up:

In my day we didn't have MTV or in-line skates, or any of that stuff. No, it was 45s and regular old metal-wheeled roller skates, and the 45s always skipped, so to get them to play right you'd weigh the needle down with something like quarters, which we never had because our allowances were too small, so we'd use our skate keys instead and end up forgetting they were taped to the record player arm so that we couldn't adjust our skates, which didn't really matter because those crummy metal wheels would kill you if you hit a pebble anyway, and in those days roads had real pebbles on them, not like today.

(Russell Beland, Springfield)

And the winner of the velour bicentennial poster:

In my day, we didn't have no rocks. We had to go down to the creek and wash our clothes by beating them with our heads.

(Barry Blyveis, Columbia)

Bumper stickers for Christians

Courtesy: Bert Witvoet (from various Internet sources)

"I didn't fight my way to the top of the food chain to be a vegetarian."

"When you do a good deed, get a receipt, in case heaven is like the IRS."

"I took an IQ test and the results were negative."

"If we aren't supposed to eat animals, why are they made of meat?"

"We are born naked, wet and

hungry. Then things get worse."

"Make it idiot-proof and someone will make a better idiot."

"He who laughs last thinks slowest."

"Always remember you're unique, just like everyone else."

"Be nice to your kids. They'll choose your nursing home."

"Three kinds of people: those who can count & those who can't."

"Diplomacy is the art of saying 'Nice doggie!' ... till you can find a rock."

Announcing new letter page policy

In future issues of CC, to promote positive Christianity, we will publish only positive, supportive letters, especially those that praise the wisdom and writing skills of the editor.

We are offering \$25.00 (that's Canadian, dear American readers, about the price of a Big Mac and fries) for the best letter that eloquently defends the questionable taste of our humor issue. Relatives of CC employees are eligible for this prize.

Synod 2000/News

Canadian government makes contribution to CRC synod

Harry der Nederlanden

GRAND RAPIDS, Mich. — In his presentation of the CRC's financial report to synod, Ed Vanderveer, delegate from Classis Eastern Canada, told his fellow delegates about a contribution to this year's synod made by the Canadian government.

Preparing for his task as reporter for the church's financial committee, Ed was reminded of a Canadian tradition: when the Finance Minister presents his budget to parliament, he wears a pair of new shoes. Curious about the story behind the tradition, Ed called the office of the Prime Minister. All he got, however, was an answering machine. Thinking that would be the last he'd hear of it, he left his query on the answering machine, and, not sure which was the right department to contact, he called several other departments as well.

That done, he dismissed the matter from his mind.

'Who are you?'

About a week before synod, however, he received a call from Ottawa. The man identified himself, and asked Ed, "Who are you?"

"Why, I'm Ed Vanderveer," he replied.

"No," said the man, "I mean, who do you represent?"

It seems that one office began calling another in Ottawa to inquire about Ed's query, until people began wondering what was behind all this. Did it have something to do with the fact that elections are coming up? Was the



If it was a tight budget, the Finance Minister wore new socks, and if it was one with lots of cuts, workboots.

office of the Prime Minister behind this? Who was this Ed Vanderveer, and who did he work for?

A committee was formed to investigate, and the official on the other end of the line was appointed to contact the mysterious Ed Vanderveer.

"Well," said Ed, "I'm on my way to synod and I have to give the financial report. I thought I might use the bit about the new shoes."

The official on the other end of the line promised that as soon as he found out, he'd send the information to Ed.

The ancient shoe tradition

Sure enough, a couple of days before he left, Ed received a five-page fax. The committee had done its research well. It had even contacted an office of the British government to ask whether the tradition had its roots in Britain. At one time, they were informed, there had been a tradition that when the English finance minister brought the budget before parlia-

ment he was allowed to bring with him a selection of his favorite beverages, which he imbibed as he made his way through the budget. The tradition was discontinued for obvious reasons. And Ed chose not to revive it.

He did pursue the new shoe tradition, however. The report provided by the government of Canada explained that the Finance Minister did not always wear new shoes but only if it was a prosperity budget. If it was a tight budget, he wore new socks, and if it was one with lots of cuts, workboots.

In accordance with what he'd learned, Ed went out and bought himself a new pair of shoes. He bent down and, removing one shoe, held it up for all to see. "But I wore only one of them," he said. "It's a good, comfortable shoe. It squeaks a little and it's also a little tight because it's new. But it's a good shoe. It represents the Canadian side of the bi-national church."

Then Ed stooped and held up his other shoe. "This is an older shoe. It's broken in and comfortable, and it has done good service. This represents the U.S. part of the bi-national church."

And Ed Vanderveer presented the financial report wearing one new shoe and one old shoe. It is undoubtedly the first time in synodical history the financial report received a standing ovation.

At the close of synod, Ed rounded off his symbolic gesture by presenting Rev. Michael de Vries, the president of synod, with a pair of new socks.

Redeemer College receives parliamentary imprimatur

CC Staff

ANCASTER, Ont. — Redeemer President Justin Cooper announced on June 23 that Redeemer had at last received the final approval of the legislature of Ontario to call itself Redeemer University College. The legislation making the name change official was passed on June 22.

Redeemer has, however, been granting full-fledged university level degrees for several years already. The legislation puts the capstone on a long process toward full recognition for the institution, which opened in 1982.

Commenting on the new name, Cooper observed that it was a

natural extension of changes made in 1998, when the provincial legislature recognized Redeemer's liberal arts and science programs as meeting the high standards of Ontario universities. "For many people the 1998 charter amendment that allowed Redeemer to use the Bachelor of Arts and Bachelor of Science designation for its degrees was the defining moment of the institution. By including the word *university* in our name, we hope to eliminate any ambiguity that might still exist in the mind of the general public about the level of education we offer."

There are many Bible colleges and seminaries across Canada, but

they are not allowed to grant university degrees unless recognized by provincial charter. Although the title "college" is common in the U.S. to designate university level education, in Canada it is ambiguous. Sometimes it is used for specialized schools associated with certain universities, sometimes for community colleges or Bible schools, and sometimes even for private high schools. Redeemer now has the status of a stand-alone university college, removing all ambiguity.

Cooper noted that Redeemer's program remains unchanged, as does its mission to offer undergraduate university studies from a

One week synod considered successful by CRC synod

Harry der Nederlanden

GRAND RAPIDS, Mich. — The experiment with limiting synod to one week as opposed to the ten days or more to which it had grown was deemed a success by most. Some complained of not having enough time in the evenings to read and discuss matters before synod but most felt able to make informed decisions on the basis of more limited debate. "Debates have a tendency to fill whatever time you allow," argued more than one delegate. "If you plan for ten days, you'll fill ten days."

There were concerns expressed about the fatigue factor, but delegates who had attended both long and short synods testified that they got just as tired at the long synod, perhaps more so.

On several issues, such as the debate over women in office, debate was limited to 15 minutes per point and to 2 minutes per speaker. On a few occasions, delegates complained that 15 minutes were not enough and that more remained to be said. A couple of times the president polled the delegates and then extended debate another 15 minutes. This does put more stress on the person presiding, but this year it was done with great tact, humor and fairness by Rev. Michael de Vries, who more than rose to the occasion on the week just prior to his retirement.

Some of the speakers were hard pressed to say what they wished in the two-minute time limit, for their introductory remarks sometimes took up almost half their allotted time. This was especially true of some minorities, like the Navaho delegates from Classis Red Mesa and the Canadian delegates who felt obliged to open with witty remarks.

Navaho horse story

Here is a story told by one of the Navaho delegates that struck me as appropriate. It's a story from his childhood days when many still relied on horses:

"Sometimes when one of the fellows wanted to go to town, he'd ride his pony to the highway, where he'd hitch a ride from a passing car to take him the rest of the way."

"That's what this fellow did. On the way back from town, he got a ride with an Anglo (white man), who had a brand new car. The Navaho noticed that even though it was extremely hot outside, it was nice and cool inside the car. 'How do you do that?' he asked the Anglo. 'How do you keep it so cool in here?'"

"'Air conditioning,' answered the Anglo. 'It's called air conditioning. Look, the faster I go, the cooler it gets.'"

"Sure enough, as he sped up, the air got cooler."

"Later, having been dropped off by his horse, as he was riding back home under the hot sun, the Navaho thought about what he'd learned from the white man. He was getting awfully hot, so he speeded up. And, sure enough, it helped. So he went faster and faster. Until his horse dropped dead."

Here the storyteller paused, and synod was silent, waiting for the application.

"You're wondering how this applies," said the delegate. "It doesn't; it's just a story."

Which brought a roar of laughter from a synod always eager for a laugh.

I don't want to be flogging a dead horse, but I wonder about his disavowal. I suspect that his story may have had some application after all.

Christian perspective. "We offer the same high quality education and rigorous scholarship along with a strong faith commitment for which we have become known. Our new name just better describes the role we play in Canadian higher education."

Redeemer University College has a current student body of 600,

representing 35 denominations from 10 provinces, 12 U.S. states and 15 other countries. It belongs to the Association of Universities and Colleges of Canada and also to the Council of Christian Colleges and Universities, a North American organization that represents 100 Christ-centred, university-level institutions.

Sports/News

Pleasing the people

After the Buzzer

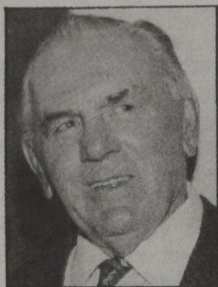


The moment is hard to forget. There he stood at center ice in the Montreal Forum on a March evening in 1996. As soon as he was introduced, the rafters started to tremble. The old foundations of the soon-to-be retired Forum were shaking with the applause and hoarse screaming of an arena full of fans paying homage to the man who was hockey. To the man who was Quebec. Maurice Richard. The Rocket. The man who young Canadian boys dreamed of becoming.

As the standing ovation rang through the building, Richard's humility soon turned to embarrassment. He raised his hands urging the crowd to stop. He shook his head in disbelief. It was as if to say, "Hold it. I'm just a hockey player."

Yes, he was just a hockey player. But he was also a symbol for Canadians growing up in the 40's and 50's. He was toughness and grace. Speed and finesse. A legend. The Rocket.

On May 27, the Rocket passed away from cancer. It was quite a sight to see the number of people laying down flowers on the doorstep of his house with tears streaming down their faces. He was a hero to so many.



PAUL CHASSON/CP

Maurice Richard

'Just a hockey player'

Richard's life as a player sent many messages. One of them is this: people-pleasing doesn't work. No matter how many people adore you, it never really brings the fulfillment that people so desperately want. In many interviews, Richard downplayed the hero status he had in Quebec. He was uncomfortable with it. It was too much. He was "just a hockey player." He wanted to just play hockey and be treated like anyone else.

If we all looked closely at ourselves, we probably wouldn't understand this response. Most of us would love to be adored and revered by crazed fans. Imagine having people worship the ground you walk on. Immortalizing you. Canonizing you. Imagine getting that kind of recognition for the work you do.

An empty dream

Yet, it really is an empty dream. Ask the thousands of athletes and performers over the decades who've been worshipped. Time and again, you hear the same thing. The huge "high" of being cheered by the crowd only leads to a bigger low when it's over. It's no coincidence that a good number of performers have struggled with depression and alcoholism, not to mention those who've snorted half their profits up their nose. No matter how much our culture would disagree, people-pleasing never gratifies.

In Galatians, Paul was painfully aware of the danger of being a people-pleaser. He was furious at the Judaizers who accused him of trying to be the people's hero. They accused him of trying to water Christianity down and make it easy by talking about crazy ideas like grace and free salvation. Nonsense, he responded. Life is about seeking the favour of God, not of man.

In the end, we all struggle with it and we all have to make a choice. Are we going to try to please people or please God? Do we go for the easy, visible approval of others or the blind, faith-based favor of our Lord? I'll admit it. I sure want to please other people.

I want my kids to think I'm the coolest teacher ever. I want my wife to think she married Brad Pitt. I want my friends to think I've got it all together. When it comes down to it, though, I'm playing the same game that's been going on since the Fall. I want to please others.

God is a jealous God. I'm glad He has a sense of humour, too.



Tim Antonides teaches Grade 8 and is a basketball coach at Surrey Christian School in Surrey, B.C.

Pro-family groups exert strong influence at international women's conference

NEW YORK, N.Y. (EP) — Conservative ideology faced bitter opposition at the Fifth World Conference on Women held June 1-7 in New York. Commonly called "Beijing+5," in reference to the previous conference held in China in 1995, the conference brought together delegates from around the globe to discuss the condition of the rights of women throughout the world.

Of particular concern to the delegates was a review of the Platform for Action, a document passed five years earlier that states the agreed-upon goals and convictions of the assembled delegates. As in years past, much of the proceedings were dominated by liberal feminists.

Far-left tea party

"Beijing+5 is really a far-left sorority tea party. The feminist grand dames preside at the head table and the 'unwashed' conservatives, when not successfully frozen out, are meted out chilly snubs. Clearly there is no room for traditional or conservative viewpoints and definitely not biblically-based ones," said Dr. Janice Shaw Crouse, senior fellow at the Beverly LaHaye Institute, a centre for women's studies. Crouse and two other women attended the conference as representatives of the group Concerned Women of America, the nation's largest public policy women's organization.

Work far from done

First Lady Hillary Rodham Clinton spoke to the delegates and non-governmental organization representatives during the opening day activities on June 1. The First Lady's central message was that the work of Beijing was far from done and women face new dangers such as unsafe abortions, AIDS and sex trafficking. Clinton praised the United Nations for "defining and guaranteeing" women's rights around the globe.

The feminist attack on traditional notions of family continued during conference meetings. CWA reported that bizarre leftist language and agendas were passed back and forth as legitimate policy proposals.

Prostitution, pornography defended

During meetings on June 1 and 2, delegates to the conference suggested prostitution should be protected as a legitimate career option and included as one of several "reproductive rights" of women. Participating in pornography was also

alluded to as a legitimate career choice. The expectation of "having children" was cited as a "negative stereotype" or obstacle that the girl-child faces as she tries to advance in society. The influence of parents on children was denigrated by representatives of the European Union, who suggested that harmful stereotypes passed down to children by their parents is a problem to be solved by government.

U.S. delegates want more abortion rights

Delegates from the U.S. and other countries tried to influence the international community to embrace the concept of "sexual rights," including homosexuality, and provide abortion on demand to all who seek it.

The U.S. delegation is among the nations urging that abortion be more accessible. "This stance completely violates both the letter and the spirit of the [previous] Beijing and Cairo conferences. At those meetings the delegates voted to discourage abortion and to actively work to decrease the number of abortions," reports Crouse.

"The most egregious aspect of the whole 'rights' debate is that the pro-abortion folks debunk cultures based on biblically-based values while defining diversity in the form of indigenous pagan religions," Crouse also said there was an "underlying antipathy toward men that was unsettling."

Meanwhile, the Clinton administration is using the gathering as a platform to push the Senate to ratify a U.N. treaty that the CWA says "denigrates motherhood, religion and morals." According to the CWA, this treaty, the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), has been used by U.N. officials to pressure countries to overturn laws regulating abortion and to eliminate supposed "harmful stereotypes" like motherhood.

Committee ordered legalized prostitution

A U.N. committee formed to oversee the implementation of CEDAW by participating nations has taken several controversial actions, including ordering Kyrgyzstan to legalize lesbianism, criticizing Italy for allowing "conscientious objection" for doctors who do not want to perform abortions, and ordering China to legalize prostitution.

While CEDAW is a non-binding agreement, CWA is concerned that if it were ratified by the U.S. Congress, CEDAW

would undermine American laws regulating abortion and Defense of Marriage laws. According to the U.S. Constitution, a treaty is the "supreme law of the Land" which supercedes federal, state and local laws.

CWA defends biblical values

"This is a pivotal week," Crouse concluded. "Pro-life and pro-family advocates remain strong and determined in the home stretch. We will not abandon our defense of marriage, home and family. The truth of biblical values has stood the tests of time and adversity — for women and men alike. Ultimately, whatever is built, even by the United Nations, must conform to God's created order."

Conservative delegates, who refused to back down from their positions, generated a significant amount of ire among their fellow delegates. One frustrated feminist shouted at a pro-family delegate from Australia, saying, "You are invading our space. This is our conference."

Despite this opposition, pro-life and pro-family delegates, many of them Catholics and Muslims, helped stop the inclusion of extreme sexual and abortion rights to the Platform for Action.

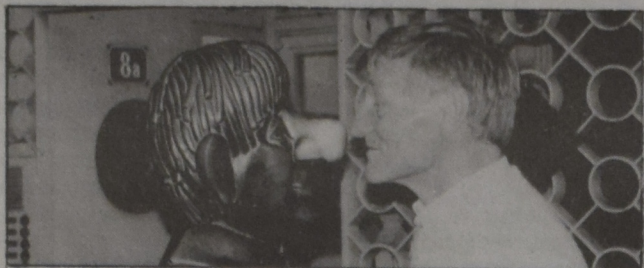
Pro-family forces 'won big'

"The pro-life, pro-family forces held the line and we won big," said Crouse. "When it came down to the wire, the conservative nations — those who have not abandoned traditional moral values — were unwilling to return home with a document whose major purpose was to mainstream abortion and lesbianism. There are too many legitimate women's needs throughout the world to cater to the feminist agenda of Western nations." She cited the gains for women: strengthening legislation against practices such as sexual trafficking, female genital mutilation, female infanticide and domestic violence.

"There is increased attention to women's health concerns, increased efforts at preventing, detecting and treating breast, cervical and ovarian cancer, osteoporosis and HIV/AIDS. There is even an admonition — 'Every attempt should be made to eliminate the need for abortion.' We are very pleased with the outcome. These are major victories for women around the world," Crouse concluded.

News Comment

Nose for News



Bert Hielema

EURO 2000. SOCCER. Or is it sucker? I think the host countries, Belgium and the Netherlands, have been suckered into staging these football games. They had to mobilize thousands of policemen equipped with water canons and medieval shields and helmets with face-covering flaps.

All this reminded me of the medieval tournaments, which were an outgrowth of old pagan games. At that time they had a Christian coloration. Now these fights have gone full circle and become an expression of the pagan atmosphere which has penetrated professional sport almost everywhere.

Quite a bit of rioting, of course, especially in Belgium. In the Netherlands the police were smarter: there the so-called coffee shops supplied the marauding young folk with lots of dope, and dopes don't explode, they just drool. With the 6-1 win over Yugoslavia, the Netherlands is in an excellent position to become Europe's champion. Football is the Netherlands' biggest religion.

I THINK THE NETHERLANDS can teach Mike Harris a lesson in crowd control. Ontario has a lot of angry young people. Mr. Harris, do as the Dutch and feed them hashish. Not only will these rebellious youngsters be quiet, but you also can economize on the police and lower taxes again.

We all know that Toronto has too many people living on the street, which does not allow for much privacy or much of anything except death and chronic disease. And it is a fertile breeding ground for anger. So it is no surprise that, occasionally, these people take to the streets and hurl stones at the police.

RAGE IS THE NEW RAGE. And rage and depression are closely linked. A study in the United States in the late 1980s showed that only one per cent of Americans born before 1905 had experienced major depression by the time they were 75. Now, among people born after 1955, six

per cent had been depressed by the time they were 24, a horrific increase. A later U.S. study showed that men and women under 40 were three times more likely to become severely depressed than those over 40.

WHAT IS HAPPENING in our riotous world? In the past year we have seen popular uprisings in Seattle, in Washington, in Windsor and in Toronto. Why are people so angry? And so depressed? Some experts speculate that low levels of certain industrial chemicals in our environment may affect our brains in a negative way. Others point to social changes, such as the erosion of the nuclear family, the decline of church communities, and (especially for women) unattainable standards of beauty.

Dr. Thomas Homer-Dixon of the University of Toronto believes that at least part of the explanation lies with certain features of everyday life in modern society. An ever-quickening stream of new information — from e-mail and the www to the lowly cell phone — allows each of us to connect with more people, manage more information, and make decisions faster. All this quickens the pace of our lives, overloads us with information, robs us of quiet time to reflect and widens the gulf between winners and losers.

In the past weeks thousands of students have graduated, but only the very good ones, the straight A students, can look forward to high-paying jobs, such as careers in business consulting, law or medicine (which require entrance to top schools — for a stiff tuition) or with software companies where the starting pay runs close to six figures. Often these talented people thrive on speed and change, have agile, pragmatic minds and/or are attractive and socially adept.

BUT THERE ARE ALSO those who are cautious or shy or emotionally sensitive or blessed with just an average intellect. The majority. No longer is society designed for people like these. They

are good for the McJobs at a bit more than minimum wage. Is it any wonder that these people riot? They are angry at their parents, who were too busy for them. They are angry at the government, which does not allow them to live a decent life. They are angry at the system, which rewards only a certain type of person. So it is not surprising that violent demonstrations are happening, especially in a society such as Ontario, where we have a dictatorial government and a grossly unbalanced social milieu.

Of course it is easy to condemn these street people as social misfits. But we have created them. They are the people who feel they're being left behind; so they're depressed or angry or both. Society is throwing them on the human trash heap as useless.

YET THESE PEOPLE could be the very kind we need tomorrow. They could be vitally important to all of us. But we are a NOW society. We don't care about tomorrow. These people are like the trees in the rainforests which we destroy on an unprecedented scale. These forests also contain undiscovered treasures, such as possible cures for emerging diseases, but we need these trees now for paper, for faster economic growth and immediate profit. A society which cares only for the brainy- and body-smart, will soon feel a different type of smart: lack of emotional sensitivity and lack of religious richness. This always has been and always will be the key to all our happiness.

THERE IS SOME GOOD NEWS. Anything that makes me laugh, is good news. And Tom Long did that for me. The leadership race for the Canadian Alliance was quite a yawn until that gaffe in Gaspé, where Tom Long, too long on looneys and too short on sense, lost his magic touch. He thought that money would do the trick. He hired people on commission, paying them \$30-40 for each member they signed up, and so they recruited them by the thousands — some real hot bodies, some long gone and cold.

Did Tom Long really expect that having lots of names in black and white — the favorite colors of his party — would ensure his leadership? Did he really expect that the Gaspé-ers — the most separatist minded bunch in all of La Belle Province — would pick up the phone, dial a 1-900 number at a cost of \$3.00 per minute, talk to Head Office in Calgary and in passable English (very few people

in Canada's oil capital speak French and very few 'habitants de Gaspé' speak Calgarian) state their preference for this man, who hardly knows the meaning of *Bon Jour*? His first glance at these big numbers in that remote peninsula should have revealed this foolishness. But too much money dimmed his wits and dammed his campaign. Until that Gaspé blunder he was gaining on Day.

I WAS QUITE FASCINATED by the convention and listened to the entire speeches of the three main contenders. Smart guys, all three of them. I really admired Long and Day for their delivery: excellent speakers, well-crafted deliveries. Too bad that Long got only 18 per cent of the vote, thanks to his overzealous Quebec quest. In the end Stockwell Day benefited from this breach of conduct in a party that strives to be clean and above-board.

Long imported too many weeds into this grass-root driven movement. Day can see a new day dawning for him politically when he goes head to head with Preston. He definitely has the upper hand. But Manning will come out swinging: he'll become much more aggressive in pointing at Day's social conservatism.

HERE IS A CRAZY THOUGHT: I can see Manning and Joe Clark getting together. They would be a better fit than Manning and Day.

Well, politics is a cruel game and I want no part of it. I will vote,

of course, but not for the Alliance, because I dread the day they form a government. And here are my reasons. With the environment at death's door and society falling apart due to the pressures on the family, we need more stringent federal laws and a greater social safety net. We need more federal involvement to protect the vulnerable and, to fight globalization, more central authority.

Both Joe Clark and Paul Martin realize this, but not the Canadian Alliance. It wants Ottawa out of everything except defence and foreign affairs. It wants lower taxes, less government spending, no mercy for refugees, no pardon for prisoners, more police, double the military, harsher judges, return to the death penalty, and would prefer — as in the Old Testament — to stone the adulterers and homosexuals.

A few weeks ago we had a melee at Ontario's legislature. Just imagine the rage if the Alliance implemented its officially adopted creed. Riots on Parliament Hill would become a daily affair, with pro-choicers, first nation people, death-penalty opponents — all varieties of social activists parading and shouting and venting their opposition.

By the time you read this, the die for Day and the mould for Manning has been cast.

Bert Hielema lives in humble Tweed, where the ministerial was unsuccessful in mobilizing enough volunteers to have a Vacation Bible School this summer, another sign that things are not well in society.

What do you get when you cross a fish and a tomato?

Green Kids



(NC)—This may sound like a joke, but it is exactly what is happening to our food. Scientists are genetically modifying our food. They are mixing tiny pieces of cells from two living things together to create a new living thing. For centuries farmers have used natural ways to combine very similar organisms to create plants or animals with features they want. Peaches 'n Cream corn didn't exist two hundred years ago, but over time farmers have been able to combine very closely related types of corn to create a juicy, delicious new cob.

But genetically modifying food forces together two different things that could never interact in nature, for example, a tomato has been modified to include part of an Atlantic fish to make the tomato more tolerant of cold weather.

This may sound like a good idea to keep the tomato from freezing when we have an early frost. But we don't know what effect this new tomato may

have on other tomatoes growing nearby, because the pollen from the new plant's flowers can travel by wind or insects and combine with other plants.

Greenpeace fears that these new living things may harm our natural environment and could have harmful effects on our health. There simply hasn't been enough scientific testing of these new living things to figure out what will happen. Greenpeace believes it is better to be safe than sorry when it comes to our environment and the natural ecosystems that every living thing on the planet depends on.

If you would like to learn more about Greenpeace and its other campaigns, you can visit its Kids Section on the Internet at www.greenpeacecanada.org at home, school or the local library.

- News Canada

Business Directory/Advertising



Arie Hoogerbrugge
Associate Broker
RE/MAX Del Mar Realty
Inc.
840 Queenston Road
Stoney Creek, ON L8G 4A8
Bus: 905-662-5300

**ADA REALTY LTD.**

2011-137 Ave., Suite 404
Edmonton, AB
T5A 4W2
780-473-8149

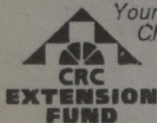
Sid Vandermeulen

Contact us first when you think of
moving to Edmonton and district.

Home of confidence

AOW en BEDRIJFSPENSIOEN
Dutch Retirement Consulting Agency

Als U na 1 januari 1957 bent geëmigreerd heeft U mogelijk
recht op AOW (pensioen).
Heeft U of Uw partner in Nederland gewerkt, dan heeft U
mogelijk recht op **Bedrijfspensioen**. Wenst U hulp, contact:
Dutch Retirement Consulting Agency
P.O. Box 7544, Grand Rapids, MI 49510
...of bel één van de volgende nummers:
(616) 245-9911, (616) 531-4046/res.



Your funds will be invested in Christian Reformed
Church and Christian school building projects in
Canada.

RATES TO JUNE 30, 2000:

Ext. Fund: 5.5 %
RRSP: 5.85 % (approx.)
Call: 416-461-1207
Write: Christian Reformed Extension Fund
45 Harriet St., Toronto, ON M4L 2G1
Fax: 416-465-6367

"... Serving
Christian Reformed
churches and
Christian schools
since 1970"



The Living Word
Sermons for reading services.
Contact:

CRC

R. Vander Ploeg, Secr./Treas.
37 Brick Pond Lane
Woodstock, ON N4V 1G1
Phone: (519) 539-2117



"WE STAND BENEATH
OUR ROOFS"

DYKSTRA BROS. ROOFING (1992) LTD.

Free Estimates

R.R. #1, Beamsville, ON L0R 1B0

Marty: (905) 563-7374

Chuck: (905) 646-0199

Fax: (905) 563-0301

BUSINESS AND SERVICE DIRECTORY



Clarence Weima
Account Executive
20 Moffat Crescent,
London, ON N5W 5X3
Call (24 hrs): 1-800-488-9817
Fax: 519-455-6776
E-mail: weimacl@
investorsgroup.com
Investor's Group Financial
Services, Inc.

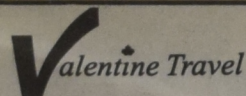


Richard Haalboom
Q.C., B.A., LL.B.

BARRISTER SOLICITOR NOTARY

7 Duke West, Suite 302
Kitchener, ON N2H 6N7
phone: 519-579-2920
fax: 519-576-0471

Our Business Directory is
growing. For \$25 per issue
(plus GST), you can't afford
NOT to
have your
ad here.



Tammy Meeboer
Travel Counsellor

267 Carlton Street,
St. Catharines, ON L2N 1B7
905-935-9103 • fax: 905-935-0766

Serving the Kitchener-Waterloo and Cambridge
area in real estate.

Jake and Judy Benjamins
Broker/Sales Rep

RE/MAX TWIN CITY REALTY

Toll-free: 1-800-877-0200

Local: 519-885-0200

Res: 519-749-1641

E-mail: JakeBenjamins@hotmail.com

Web page: www.JakeBenjamins.com



Bill Verboon 905-574-6166

Automotive Repairs

TOWER SERVICE STATION LTD.
Where Quality & Service Counts

616 Upper Wellington
Hamilton, ON L9A 3P9

TEL (905) 688-8139
FAX: (905) 685-7651
meshuis@law.on.ca



15 CHURCH STREET
P.O. BOX 96
ST. CATHARINES, ON
L2R 6R4

MARK D. ESHUIS, B.A., LL.B.
BARRISTER - SOLICITOR - NOTARY PUBLIC

• CRIMINAL LAW
• WILLS AND ESTATES

• REAL ESTATE
• CIVIL LAW

BAKKER ATAMANUK
BARRISTERS & SOLICITORS

150 James St., P.O. Box 1328
St. Catharines, ON L2R 7J8

Albert J. Bakker
905-688-1520

MAGNAVOX-HITACHI-ZENITH SALES & SERVICE
TELEVISION-RADIO-STEREO
ANTENNA INSTALLATION & REPAIRS

GARY VAN DYK

Serving the Niagara area for 30 years.



**GRANTHAM
TV CENTRE LTD.**

391 Vine St., St. Catharines, Ont.
Phone: (905) 934-9952 or (905) 934-9964

**Only \$25
per month!**
1 (800) 969-4838

**MERRITT FUNERAL HOME**

287 Station St., Smithville, ON L0R 2A0

Serving Families For 4 Generations

Directors: Gove C. Merritt and Thomas C. Merritt



(905) 957-7031



**Jerry's Auto Body
(Beamsville) Inc.**

Serving Beamsville and area since 1969
Complete Collision Repairs • Quality Refinishing

**Jerry Gerritsen
Alan Gerritsen**

5529 Regional Rd. #81
Beamsville, ON L0R 1B3
Phone/Fax: (905) 563-7702



**BETTER THAN
SLICED BREAD**

(unless you're making toast)
a subscription to

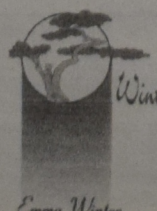
Christian Courier

1-800-969-4838

Electric Power Tool Service Saw Blade Sharpening
Supplier of Quality Woodworking Machines

**ART'S TOOL SALES
& SERVICE Ltd.**

10 Nihan Dr.
St. Catharines, ON
L2N 1L1
(905) 646-0728
Aart Van Krimpen



Winter Bookkeeping & Tax Service

4184 Mountain Street, P.O. Box 844
Beamsville, Ont. L0R 1B0
phone 905-563-4471 fax 4696
email: winter@vaxdine.com

Glendale Motors

407 Wilson St., Ancaster
Just west of Mohawk on Hwy. #2
We supply propane

**Rob Brouwer
Doug Kloet**



(905) 648-4113

Adrian Kloet (owner)







Your gift to Reformed Faith
Witness is "tax receiptable"
and will be greatly
appreciated by the staff of
Christian Courier, the board
of Reformed Faith Witness,
and all of our (potential
new) subscribers!
Make your cheque payable
to Reformed Faith Witness.

Classifieds

<div>Classified Rates</div> <div>As of May 1999: Note: 7% GST will be added to all prices listed below. DEADLINE FOR SUBMISSION <i>Christian Courier</i> is published on alternate Mondays. Copy deadline for each issue is 8:30 a.m. Tuesday, nine business days prior to publication. RATES All personal and family announcements: \$16.00 per column inch (pci) + GST (columns are two inches wide). Display advertising re.: businesses and organizations: minimum \$18.20 pci + GST, depending on design and frequency. PHOTOS There is a processing fee of \$25 for the inclusion of a photograph with a personal or family announcement. Photo space is not charged pci, but we reserve the right to determine published photo size. Please note that we cannot use a faxed photo. We need either an original (which we will return) or a downloadable Internet image. PERSONAL ADS <i>Christian Courier</i> would be pleased to handle your personal ad in an efficient and discreet manner. The cost to set up a personal file under a unique file number is \$35. Ads requesting correspondence with this file are run at \$16 pci per insertion. All correspondence is immediately forwarded unopened. NEWLYWEDS & NEW PARENTS We offer a \$25 one-year subscription to couples whose wedding is announced in <i>Christian Courier</i> and to parents who announce the birth of a child in our paper. Please let us know when placing your ad that you want to take advantage of this offer. SUBMITTING YOUR AD mail: <i>Christian Courier</i> #4 - 261 Martindale Road St. Catharines, ON L2W 1A1 fax: 905-682-8313 email: ccadpromo@aol.com OTHER INFORMATION a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. And editing style. b) Please provide us with clear copy. <i>Christian Courier</i> is not responsible for any errors due to hand written or phoned-in advertisements.</div>	<div>Anniversaries</div> <div>With grateful thanks to God, we are happy to announce the 45th anniversary of our parents and grandparents JOHN & SHIRLEY BERGSHOEFF (nee VERMEER) on July 9, 2000. We pray that the Lord will continue to bless you. With love from your family: Ron & Marion Bergshoeff Janis, Dave, Mark Fran & Rick Hunse Megan, Justine, Tyler, Mackenzie Jim & Elaine Bergshoeff Jennifer, Christopher, Jonathan Donna & Harold Feddema Leah, Chelsea, Elise, Travis Tom & Monica Bergshoeff Home address: 4A Oriole Cres., Grimsby ON L3M 3X4</div> <div>1950 July 9 2000 With joy and thanksgiving to the Lord we announce the 50th anniversary of our dear parents and grandparents GOSSE and SJOUKJE BOSCHMA (nee BAKKER) Love and best wishes from: Janet & Troy Maynard & Tracey Don & Donna and grandchildren. Open House is on July 9, 2000, from 2-4 p.m. Best wishes only, please. Home address: RR 8, Picton ON K0K 2T0</div> <div>Nijmegen Brampton the Neth. Ont. 1950 July 21 2000 "Thy word is a lamp to my feet and a light for my path." (Psalm 119:105) With praise and thanksgiving to our Lord, we are happy to announce the 50th wedding anniversary of our parents and grandparents JOHN and RIENA BREUKELAAR (nee POSTMA) With love from all their children, grandchildren and great-grandchild: John & Jane Breukelaar — Peterborough Ian, David, Karen Freda & Alan Park — Ottawa Christine, Tricia Jane & Roely Hellinga — Bramalea Lena, Steven, Emily Rena & Wayne Ridley — Peterborough Sarah & Chris (fiancé), Jonathan, Alicia Ruth & Fred Boven — Woodbridge Matthew & Leanne (Curtis), Philip, Daniel, Alaina, Leanne Hilda & John DeVries — St. Catharines Hanna, Nathan, Esther Vera & Alvin Holtvluwer — Mississauga Laura, Nicole, Pamela, Brian Home address: 35 Kingknoll Dr., Unit 607, Brampton ON L6Y 5G5</div> <div>Tavistock Goderich 1975 June 27 2000 PETER and NEELTJE VANDRIEL (nee REYNEVELD) are grateful to the Lord for blessing them with 25 years together. "And over all these virtues put on love, which binds them all together in perfect unity." (Col. 3:14) They celebrate with their children, Elly and Don (fiancé), Dan, Carlana, Marcella and Marco. Home address: RR 2, Goderich ON N7A 3X8</div>	<div>Anniversaries</div> <div> 1970 July 11 2000 Congratulations to HARRY and TINE HOUTMAN (nee RHEBERGEN) on their 30th anniversary! May God bless you with many more good years. With love from your children: Heather & Anthony Krasznai — Apex, NC. Ruth & Ron Alkema — Toronto, Ont. Neil Houtman — Hamilton, Ont. Address: 45 Harriet St., Toronto ON M4L 2G1</div> <div>Middelburg Burlington 1950 July 19 2000 With joy and thanks to the Lord, we hope to celebrate the 50th wedding anniversary of our parents and grandparents ED and NEL deRIJCKE (nee WIELEMAKER) May God grant you His continuing love in the years to come! With love from your children and grandchildren: Izaak deRijcke Lauren & Adrian Joanne & Henry Koornneef Diana, Karen & Michael Home address: 700 Dynes Rd., Apt. 818, Burlington ON L7N 3M2</div>	<div>Anniversaries</div> <div>Amsterdam Wellandport the Neth. Ont. 1950 June 28 2000 "Sing praises to the Lord, enthroned in Zion: proclaim among the nations what he has done." (Ps. 9:11) "He who fears the Lord has a secure fortress, and for his children it will be a refuge." (Prov. 14:26) With joy and thanksgiving to the Lord for blessing our parents and for blessing others through them we hope to celebrate the 50th wedding anniversary of our parents, grandparents, and great-grandparents, LEN and MIEP DEN BAK To Papa and Nana with love from your children: Marco & Carl Norg — Brantford Dorothea & Dean (Ryan, Nicole, Joshua, Luke), Andrea, Eric & Adelle (James, Sayla), Allan, Heather, Allison Leonie & Mike Vander Meer — Wellandport Benjamin, Matthew, Daniel, Rachel Jeff & Judy den Bak — Wainfleet Jordan, Jason, Jocelyn, Jaben Please join us for an Open House/Garden Party which will be held, rain or shine, on Saturday, June 24, 2000, from 10 a.m. till 5 p.m. at Mike & Leonie Vander Meer's at 63563 Smith Rd., Wainfleet. 905-386-6534. Best wishes only, please. Home address: Len & Miep den Bak, RR 1, Wellandport ON L0R 2J0</div> <div> <i>Congratulations to Art & Jennie Kamminga on their 50th wedding anniversary.</i> Britsum, Fr. Whitby, Ont. the Neth. Canada 1950 August 1 2000 ART and JENNIE KAMMINGA (nee LOOTSMA) "I lift up my eyes to the hills — where does my help come from? My help comes from the Lord, the maker of heaven and earth." (Psalm 121: 1 & 2) We thank the Lord for allowing us to celebrate the 50th wedding anniversary of Dad and Mom (Pake and Beppe). May God continue to bless you. Congratulations from your children, grandchildren and great-grandchild: George & Edith Kamminga — Prince Albert, Ont. Richard, David, Matthew Alice & John Glasbergen — Port Perry, Ont. Natalie, Carissa, Michelle Sandra & Allen Grant — Apsley, Ont. Trevor, Rachel Betty & John Heideman — Brighton, Ont. Marie (Jonathon), Kevin, Alison, Jennifer Open house will be held at Durham Christian Homes, 100 Glen Hill Dr., S., Whitby, Ont. on August 1, 2000, from 2 - 4 p.m. Best wishes only. Home Address: Durham Christian Homes, Apt. #107, Whitby, ON L1N 8R4</div>
<div>Wedding</div> <div> With joy and thankfulness to our God, we, Peter & Neeltje VanDriel of Goderich, Ont., wish to announce the wedding of our oldest daughter ELLY NEELTJE to DONALD LAWRENCE son of George & Sylvia Jaspers-Fayer of Bowmanville, Ont. The wedding will take place on July 22, 2000, D.V. in the Clinton Christian Reformed Church, with Rev. B. De Jonge officiating. Future address: 3595 Darlington-Clarke Townline, RR 2, Bowmanville ON L0B 1M0</div>		<div>Job Opportunities</div> <div>300 sow farrow to finish swine operation, located in southwestern Ontario, is interested in employing a herdsperson. Housing and transportation are supplied. Close to church and school. Phone 519-683-6068.</div>	<div>For Rent</div> <div>One bedroom apartment for rent in Beamsville. \$500/mo. including utilities. Washer, dryer, central vac, fridge, stove. Available immediately. 905-563-7038</div>
			<div>Thank You</div> <div>We extend our heartfelt gratitude to the many people we heard from on the occasion of our twofold 50th anniversary. We are deeply touched by your words, letters, cards and gifts. We also express our appreciation to the Bethel congregation of Listowel and its Council for the warm-hearted way in which they expressed their Christian love to us! Finally, a very emphatic Thank You to our family for the wonderful way in which they celebrated this great blessing with us. God is good. To Him be all glory! Rev. Dick & Mrs. Alice Los 480 Louise Ave. N. Listowel ON N4W 3P2</div>

Classifieds

Obituaries		Teachers	Job Opportunities
<p>Sevenhuisen the Neth. Chatham Ont. April 21, 1902 - June 13, 2000 TEMINA LEISTRA (LOUWES) "In my Father's house are many mansions... I go to prepare a place for you." (John 14:2) Our mother was an inspiration and modeled for us what it meant to live joyfully in the Lord. She died peacefully in her sleep, grateful that she could leave her earthly home at South Chatham Village and enter her eternal home. She was predeceased by her husband Peter in 1986. She is survived by: Bill & Ruby Leistra — Chatham Walter & Alida Leistra — Wainfleet Jack & Ann Leistra — Dresden Treena & Mike Sybersma — Georgetown She is lovingly remembered by 15 grandchildren, 36 great-grandchildren and one surviving sister in the Netherlands. The funeral service was conducted by Rev. James VanWeelden on June 25, 2000. Correspondence address: Bill Leistra, 524 Lacroix St., Chatham ON N7M 2X2</p>	 <p>On June 16th, in the year of our Lord, 2000, our dear mother ANNIE VANDEZANDE (WESTERMAN) was called home to be with Jesus and her beloved husband, Gerald (1994). Her five sons, Gerald, Harry, Hank, George, Ben, and their respective families kept vigil in the last days of her 87-year journey. She touched the lives of all those who had an opportunity to know her, including her grand- and great-grandchildren. She and her husband lived a life of service to God and others through the tumultuous times of two wars, the Depression, and immigration to Canada in 1951. Always searching for ways to serve their Maker, they took up the challenge to be an integral part of their new homeland and were determined to make a difference. An opportunity to pay respects and celebrate her life was done at a memorial service at the Emmanuel Reformed Church in Woodstock on June 19, 2000.</p>	<p>BARRIE, Ont.: Timothy Christian School welcomes resumes from fully certified teachers for a one year posting in Grade 8 for September 2000. Applicants must be able to enthusiastically articulate their faith and demonstrate a passion for adolescents. Preference will be given to applicants with experience and training in Computers, Fine Arts or Mathematics. Please direct resumes to: Mrs. Jane Tjeerdema c/o Timothy Christian School 49 Ferris Lane, Barrie ON L4M 2Y1 Fax: 705-726-8571 e-mail: tcs@barintn.on.ca</p>	<p>CANADIAN MINISTRIES DIRECTOR The Christian Reformed Church in North America (CRCNA) is seeking applicants for the position of Canadian Ministries Director.</p> <p>The person chosen for this position will lead a team that is responsible for the administration and implementation of the CRC ministry programs in Canada. This Director will also participate in the promotion of these ministries among the membership of the CRC in Canada and other supporters, maintain an effective cooperative relationship with a similar CRC team in the United States and throughout the world, and with many other agencies and organizations. The director will have an appropriate educational and professional background, experience in church-related ministries, and functional competence in theology and missiology. Management experience in Christian not-for-profit organizations and organizational leadership skills are preferred qualifications. Membership in the Christian Reformed Church is required.</p> <p>Applicants will be considered until the Search Committee has made its selection of a nominee. The selection process will begin on or about August 1, 2000. Further information about the position, or the selection process, may be obtained by contacting: Mr. Leo Van Tuyl, Search Committee Chair RR 1, Wellandport ON L0R 2J0 Canada phone: 905-386-7530 e-mail: tbcgroup@npiec.on.ca</p>  <p>To nominate or suggest qualified individuals for consideration, please send a letter to the address below by August 1, 2000. To confidentially apply for this position or receive a position description, please submit by August 1, 2000, a copy of your resume and a letter stating your interest to: Canadian Ministries Director Search Committee Dr. Peter Borgdorff, Executive Director of Ministries 3475 Mainway PO Box 5070 STN LCD 1 Burlington ON L7R 3Y8 Canada phone: 616-224-0832 or e-mail: borgdorp@crcna.org</p>
<p>Utrecht the Neth. Woodstock Ont. December 9, 1917 - June 12, 2000 Isaiah 41:10 <i>Amazing grace!</i> <i>Through many dangers, toils and snares, I have already come.</i> Having lived in the full assurance of God's grace, the Lord called to his heavenly home, his child TONY (TEUS) VAN RHEENEN Loving husband of Corrie van Rheenen-Cok of almost 55 years. Faithful father to: Margie & William De Jong — Woodstock, Ont. Edith & David Spooner — Chatham, Ont. Peter & Karen Van Rheenen — Victoria, B.C. Margaret & Roger Young — Warton, Ont. Sylvia & Andre Hooghiem — Aylmer, Ont. Dear Opa of 16 grandchildren and great-grandfather of six great-grandchildren (three great-grandchildren predeceased). A celebration of his life was held June 14, 2000, at Maranatha Christian Reformed Church, Woodstock, Ont., with pastor Harold Winter officiating. Burial took place at Oxford Memorial Park. Address: 159 John Davies Dr., Woodstock ON N4T 1N1</p>	<p>Pulpit Supply</p> <p>The Cochrane Christian Reformed Church is looking for pulpit supply during the coming months. Any retired minister or any minister who would be in our area is invited to preach for us on a Sunday. For more information call George Struyk at 705-272-6169, for the Cochrane CRC, Ont. Accommodations will be provided.</p>	<p>TORONTO DISTRICT CHRISTIAN HIGH SCHOOL invites applicants for a Math teacher. This position begins August 1, 2000. Please send a resume complete with a list of references, a transcript of university courses taken and a statement of faith to: Ren Siebenga at TDCH 377 Woodbridge Ave. Woodbridge ON L4L 2S8 e-mail: rsiebeng@tdchristian.on.ca website: www.tdchristian.on.ca</p>	<p>BRANTFORD CHRISTIAN SCHOOL Brantford Christian School invites applications for a 10% Music position for Grades 4-8 as well as an Early Childhood Education to teach JK. This is a 30% position on Tuesdays and Thursdays. What would attract you to B.C.S?</p> <ul style="list-style-type: none"> ➤ A kingdom vision, interdenominational school with a student population of 165; ➤ Salary: 100% of OCSTA grid; ➤ Wonderful staff relationship; ➤ Large, natural school yard, with playground equipment; ➤ 20 minute drive from Redeemer College; ➤ Very economical housing in Brantford. <p>Preference will be given to applicants with a specialty in music. Please submit a short autobiography, statement of faith and resume to: Mr. Chris VanderVeen, Principal Brantford Christian School 7 Calvin Street Brantford ON N3S 3E4 phone: 519-752-0433 fax: 519-752-6088 e-mail: bcs@bfree.on.ca</p>
<p>For Rent</p> <p>Large room for rent in Guelph, Ontario, suitable for a mature student. Separate entrance, private kitchen and bathroom. Two minutes' walk to the bus stop, and close to stores, library and rec. centre. \$400. monthly. Please call Keith or Miriam at 519-823-0539.</p>	<p>Church News</p> <p>Christian Reformed Church: Classis Niagara plans to hold its next meeting on Wednesday, September 20, 2000, at 4 p.m. at the Providence CRC in Beamsville, Ont. Please have agenda materials, including requests to address Classis, to me before August 2. John TeBrake, Stated Clerk.</p>	<p>Miscellaneous</p> <p>The Bible and Islam by Rev. Bassam Madany (\$5.95 Canada/\$4.95 U.S.) How to relate the gospel relevantly to the Muslim heart and mind. Also available — essays on Understanding the Middle East (\$1.50). Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p>	<p><i>The Lord has done great things for us, and we are filled with joy. (Ps. 126:3)</i></p>
	<p>COMING IN OUR NEXT ISSUE: MOVIES & TV</p>		

Classifieds

Bed & Breakfast

Beautiful Niagara Falls, easy walk to the Falls. Comfortable Rooms; Superb Breakfast, Dutch spoken. Open this year May 20.

Joan & Mike Havinga 905-358-3534
E-mail: mhavinga@becon.org

For Rent

MEADOW VALLEY HOUSE

Seniors Residence, Dundas, Ont.

- 24 hr. assisted daily living care
- meals, laundry service provided
- English & Dutch spoken

For more info, call 905-627-1108

VACATIONING?

Quiet country home. Close to Meaford, Ont. On Georgian Bay. Minutes from swimming, fishing, golfing, boating and cycling on The Georgian Trail. Three bedrooms, two baths. Fully furnished. No pets.

Call 519-538-1634

Large waterfront cottage in quiet area on Georgian Bay near Meaford, Ont.

- Two bedrooms
- Sleeps 6-8
- New 3 pc. bath, carpets, etc.
- Glassed in front porch
- Weekly, monthly rates
- No smoking or pets

Call Greg at 519-538-5581
or gregayrh@bmts.com

Miscellaneous

REHOBOTH UNITED REFORMED CHURCH OF HAMILTON, ONTARIO

IS SEEKING PRIVATE FUNDS FOR THE BUILDING OF THEIR NEW SANCTUARY

- Loans of \$25,000 or more
- Interest rate is chartered bank's prime at time of issue and reset each March
- First year - Interest only
- Interest can be paid quarterly, semi-annually or annually
- Second year - Principal and Interest to be paid
- Five year term, amortized over 25 years

For more information, call:
Harry Eggink at 905-679-6219
Simon Schotsman at 905-679-3255

Burlington, Ontario

Maranatha Homes

This award-winning Senior Citizen Homes is located close to Burlington Christian Reformed Church and Ebenezer Canadian Reformed Church, with audio hook-up for the Sunday services in every apartment from both churches and a weekly evening video church service presentation.

Local bus service at the door. Monthly rent is geared to income.

Information from:
Rosanne van der Woerd, 3260 New Street
Burlington, ON L7N 3L4 905-681-0311

Job Opportunities

The Christian Labour Association of Canada has a vacancy in its Mississauga office. We invite applicants for the position of:

Representative Trainee

CLAC offers this challenging career opportunity by undertaking to train the successful applicant in labour relations and workplace representation duties.

Applicants will be assessed on their confidence in dealing with people, verbal and written communication skills, Christian perspective and ability to deal effectively with conflict situations.

The letter of application, together with your resume and references, is to be received by no later than August 15, 2000.

Ed Grootenboer, Executive Director
5920 Atlantic Drive,
Mississauga, ON L4W 1N6
Tel: 905-670-7383
Fax: 905-670-8416
E-mail: egrootenboer@clac.ca



Successful applicants will be required to sign CLAC's Code of Conduct as a condition of employment. All applications will be held in confidence. CLAC provides a competitive salary and excellent benefits.

HORTICULTURAL SALES

Ambitious wholesale nursery in the Niagara region has an opening for a sales position in the Mid-West U.S.A. Position requires calling on Garden Centres providing them with a complete selection of nursery stock. We provide a strong, brand name program, along with a very extensive and colorful promotional program. Person must be able to develop existing accounts and establish new accounts and have a strong desire to succeed. Strong communication skills, ability to work as a team, and sales experience is necessary. Overnight travel is involved. We provide excellent remuneration, incentives, and benefits. Please send resume with references and salary history with complete confidence to:

John Langendoen
1000 Balfour St.
Fenwick ON L0S 1C0

TIME FOR NEW FURNITURE?

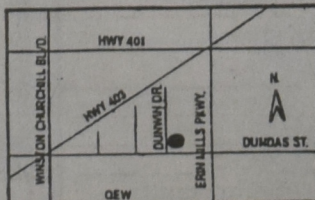
Come and see our beautiful showroom with the European flair!

SCHRÖDER
FURNITURE

... for that
special
item!



Our "coil" spring furniture has all the support and comfort you need.



Mississauga, Dundas St. — 2 Blocks W. of Erin Mills Parkway (905) 828-9511

Social Service Work

Become a part of our team of committed professionals providing loving care for needy children.

Mutual Support Systems, a parent model network of rural group foster homes in the Niagara peninsula for children experiencing emotional and behavioural difficulties is searching for the following as part of its recent expansion:

RESIDENTIAL CHILD CARE WORKERS.

Related educational background is an asset. Competitive salary and benefits. This live-in position provides opportunities for out-of-province candidates.

Please contact Randy Klassen at:
Mutual Support Systems

P.O. Box 397
Fenwick, ON L0S 1C0
phone: 905-892-4332

e-mail: rklassen@mutualsupport.net

Visit us at:

<http://www.mutualsupport.net>



Events/Classifieds

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

- July 23** Dutch service, 3 p.m., Ancaster CRC, Hwy. 53, **Ancaster**, Ont. - Rev. H. DeBolster preaching. (#)
- July 14-15** Conference on Worship & Church Music, Redeemer College, **Ancaster**, Ont. For more info, call Deb Polman at 905-648-2131. (#)
- July 16** African Children's Choir, combined worship service of **Hamilton** area churches, Redeemer College. Service starts at 6 p.m. (#)
- Aug. 4-7** Institute for Christian Studies' Alberta Family Conference. "Story Time for God's People." with James C. Schaap. **Deer Valley Meadows**, Alta. Call 780-475-8031 for details or visit www.icscanada.edu.
- Aug. 4-7** First CRC of **Rocky Mountain House**, Alta. is having a church campout as part of their 50th Anniversary celebrations. For more information, call 403-845-6067. (#)
- Aug. 11-14** Institute for Christian Studies' Ontario Summer Conference: "Written Not with Ink: Living the Biblical Story," Maple Grove Christian Retreat Centre, **Thamesford**, Ont. Call 416-979-2331 for details or visit www.icscanada.edu.
- Aug. 12-13** **Brooks**, Alta. CRC 50th Anniversary celebration weekend. Church picnic on Sat., commemorative services on Sun. Please RSVP to Lis if you plan to attend at 403-378-4571 or llyzenga@eidnet.org
- Aug. 27** Dutch service, 3 p.m., Ancaster CRC, Hwy. 53, **Ancaster**, Ont. - Rev. Kuntz preaching. (#)
- Sep. 2-3** **Cochrane**, Ont. CRC, 50th Anniversary celebration. For info. (See display ad in this issue of CC.) (#)
- Sep. 16** "Life After Carismania", free seminar with Ted Brooks, Fantasyland Hotel - Conference Centre, **West Edmonton Mall**. For info call Victoria Life Church, Westlock Alta. 1-800-816-8378. (#)
- Sept. 17** A Special 50th Anniversary Worship, 10 a.m., First CRC, **Toronto**, Ont. For more information of Anniversary celebrations, call 416-481-4912. (#)

VICTORIA REST HOME

265 Victoria St. N., Woodstock ON N4S 6W2

As for me and my house, we will serve the Lord!

Bent U op zoek naar een gezellig retirement home in S.W. Ontario?

Victoria Rest Home is een vriendelijk en gezellig tehuis voor ouderen die niet meer voor zichzelf kunnen zorgen.

Er is 24 uur per dag volledige verzorging aanwezig. De nieuwe eigenaar, leiding, spreekt Engels, Nederlands en Fries.

Zondags is er een kerkdienst en 's winters is er gelegenheid voor bijbelstudie.

Please call for information Anneke Jansen 519-537-3950

With additional (unanticipated) enrollment,
HOUSTON CHRISTIAN SCHOOL
in Houston, B.C.

needs a teacher in the Grade 9-10 area beginning in September. We expect 94 students in Grades 7-12. The teaching assignment for a new teacher may involve the other grade levels. Someone with teaching strength in English and the fine arts area would be especially welcome.

Houston is a forestry-based community of about 5000 people. Our students attend four local churches: Baptist, Canadian Reformed, Christian Reformed and Pentecostal.

Please call or fax:

Bill Beamish, board vice-president

(He will be in regular contact with the principal.)

Phone: 250-845-2238 (work)

250-845-2464 (home)

Fax: 250-845-3429

QUICK TIP:

Summer safety on your bicycle

(NC)—Manitoba has released statistics that indicate 10 percent of all visits to pediatric emergency rooms are related to bicycles, and that 10 to 15 percent of all admissions to pediatric hospitals are for bicycle-related injuries. The IM-PACT study (Injuries Manitoba Prevention of Adolescent & Childhood Trauma) goes on to reveal that one in 60 children die from bicycle accidents, and yet helmet usage by children and adolescents is at a low 21 percent. For those who want more information on bicycle accident prevention, take a look at the new Canadian Health Network (CHN) web site, which offers information on 26 major health topics and population groups and links you to more than 6,000 national and international Internet-based resources. From the Home Page at www.canadian-health-network.ca, locate Keyword Search, type in "bicycle accidents" and click on the document, "Injury Facts: Bicycles", posted recently by IM-PACT.

CHN is funded by and in partnership with Health Canada and with more than 500 non-profit health information organizations across Canada. Bookmark the site for quick and easy access at any time. - News Canada

COCHRANE CHRISTIAN REFORMED CHURCH 50TH ANNIVERSARY CELEBRATION

The Lord willing, on the 2nd and 3rd of September 2000, the Cochrane Christian Reformed Church will celebrate its 50th anniversary.

All former members and friends of the congregation are invited to help celebrate God's grace and providence in our church. Please contact one of the following for more details concerning the celebration to be held on this weekend.

George Struyk - 705-272-6169

Cindy Jansen - 705-272-6969

Margaret Struyk - 705-272-5672

or e-mail: amstruyk@puc.net

THANKFULLY CELEBRATING GOD'S FAITHFULNESS

FIRST C.R.C. OF ABBOTSFORD, BC 50TH ANNIVERSARY

Thanksgiving week - October 9 - 15, 2000

Special services:

Thanksgiving Monday, October 9

Sunday, October 15

Dinner & Program:

Friday, October 13

A book highlighting the past 50 years will be available.

All friends & former members are hereby cordially invited to join us in our celebration!

If you plan to attend the dinner program or would like to get a copy of our Anniversary book, please call the church secretary, Hilda Tuin, at 604-859-5908 before October 1, 2000.

MANOAH MANOR

has immediate openings for those in need of:

Intermediate Care

Respite Care

Transitional Care

Do you need assistance with the care of an elderly parent/spouse? Are you looking for temporary relief from the ongoing demands of providing care for a loved one? Do you require alternate arrangements for holidays? Please give us a call. We may also be able to help out with temporary Transitional Care, after illness or hospitalization. Each application will be reviewed individually.

Manoah Manor is a 10 bed private Intermediate Care home for the elderly, operated by the Canadian Reformed Senior Citizens' Home Society in **Langley, B.C.** The home provides an atmosphere of spiritual and cultural unity in a setting where residents receive care as needed, and support from each other, family, staff and fellow church members. Most of our staff speak and/or understand Dutch. Some restrictions may apply.

For further information, please contact Gerda Jacobi at 604-530-9895, as soon as possible.

Please send a gift subscription on the occasion of

TO: Name _____ FROM: Name _____
Address _____ Address _____
City _____ Code _____ City _____ Code _____

Clip & send this coupon with your cheque for a one-year subscription:

\$39.54 for Canadian subscriptions

\$31.60 for US subscriptions.

EnviroFact. . .

(NC)—Canada's economy benefits directly from its natural biodiversity. A 1996 survey estimated that Canadians and foreign tourists spent almost \$12 billion a year on nature-related activities.

- News Canada

News

Humor agencies help Christians lighten up

Alan Doerksen

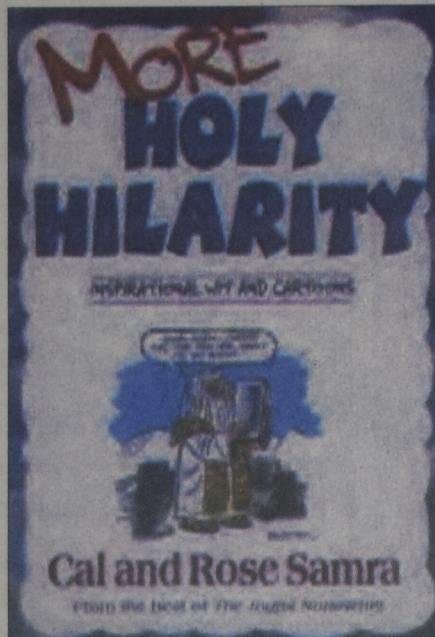
PORTAGE, Mich. — Although Christians are sometimes characterized as deadly serious, groups such as the Fellowship of Merry Christians (FMC) challenge that stereotype, and are injecting some welcome comic relief into the lives of Christians.

Cal Samra, who started FMC with his wife, Rose, 15 years ago, believes North American society tend to be too serious. "I think we could all use more humor in our lives," he says. Unfortunately, "nasty humor" is all too common in our society, says Samra. "We get tasteless humor even from Christians from time to time," he asserts. But the Samras work hard to collect and send out humor that is in good taste and which will appeal to Christians.

The Samras started FMC in 1985, after Cal Samra published a book called *The Joyful Christ*. In response, the Samras received many letters saying, "Hey, we need more joy and humour in our faith," says Samra. So the Samras started *The Joyful Noiseletter*, in April 1986. This monthly newsletter contains clean jokes and anecdotes which its readers are welcome to reprint or use in sermons.

Punchlines for pastors

FMC seeks to assist pastors, church leaders, and lay people in bringing more joy, humor, laughter, and celebration into the life of their churches and families. Many pastors and editors of all denominations use and reprint the cartoons, jokes, anecdotes, one-liners, quotes, joyful Scriptural references, and inspiring stories in the *Noiseletter* in their sermons and local church bulletins. Pastors sometimes use these jokes in their sermons "to put their congregations in a good mood before the laying on of the heavy stuff,"



according to the Samras. No permission is needed, and there is no charge for FMC members.

FMC receives many requests from pastors for funny anecdotes, and some pastors also send in anecdotes, says Samra. On FMC's website are links for "Inspirational humour for sermons" and one which asks readers to "Send us a funny story about church or family life."

FMC membership costs \$24 (US), which includes a one-year subscription to the *Noiseletter*. Samra reports that the *Noiseletter* has more than 10,000 subscribers.

Well-known cartoonists contribute to the *Noiseletter*, including Bil Keane, creator of *The Family Circus*, and Johnny Hart (*B.C.*).

Holy humor Sunday

Christian humor is especially popular in April, around the Easter season, according to Samra. "A lot of churches are celebrating Holy Humor Sunday, the Sunday after Easter," he notes. Often, church

attendance drops the Sunday right after Easter, but when churches celebrate Holy Humor Sunday, attendance stays strong, he asserts.

FMC's membership includes pastors of all denominations, church newsletter editors, health professionals, clean comedians, cartoonists, clowns, humorists, speakers, toastmasters, lay church leaders, youth ministers, and "lots of people who enjoy sharing good humor and healing laughter," according to FMC's website (www.joyful-noiseletter.com). The website has been up and running for two years, reports Samra.

Although based in Portage, Mich., FMC has "a lot of Canadian members, all over Canada," says Samra. FMC also has a toll-free number in Canada: 1-800-877-2757.

Millennial mirth

Besides the *Noiseletter*, the Samras have also written several Christian books on humor. The most recent is *Mirth for the Millennium*, a collection of millennium humor and cartoons (gleaned from the authors' previous books). The Samras describe this as "the best over-the-counter remedy for the blues or burnout." Previously, the Samras wrote the books *Holy Humor*, *More Holy Humor*, *Holy Hilarity* and *More Holy Hilarity*. Altogether, these books have sold more than 700,000 copies, says Samra. These new books are packed with clean jokes, uplifting stories, one-liners, bulletin bloopers, joyful Scriptural references, and cartoons. The books are fully indexed for quick reference for pastors, public speakers, teachers, and health professionals.

FMC also distributes other books and tapes on Christian humor. Samra notes that there are other Christian humor agencies around, but FMC does not often deal with them.

Clean Comedians

Other funny Christian agencies include Clean Comedians and Light Hearted Comedy. Clean Comedians, with the website www.cleancomedians.com, calls itself "a company dedicated to the idea that 'it doesn't have to be filthy to be funny!'" The group claims, "Our hilarious entertainers will have your audiences rolling



with laughter, and best of all, no one will be offended. From comedians to mimes, jugglers to magicians, our performers are dedicated to providing clean, wholesome entertainment for any group. Our mission is to enrich the lives of individuals and organizations by providing them with outstanding and wholesome entertainment, effective service and excellent value."

Clean Comedians even has a guarantee for its services: "If it isn't funny, we'll refund your money." Its website contains the warning: "This site contains wholesome humour and may not be suitable for browsers who prefer vulgarity."

Light Hearted Comedy, which has the website www.lightheartedcomedy.com, has the mission: "To glorify God by encouraging humour and communication through Biblical principles." This troupe has 15 years of experience in theatre, non-profit and corporate work, and combines the entertainment and educational aspects of improvisational (improv) comedy into its teaching programs. It offers programs such as Kid-Prov, an interactive program where children ages five through 10 experience learning by doing. Another of its programs is "Night at the Improv": a series of interactive games driven by live audience suggestions.

Light Hearted Comedy operates under the premise that: "Humor and communication do not come at the expense of each other, they come from connection and the reality of the moment."

News Digest

Church in a disco

BELORUSSIA (Religion Today) — A Belorussian church meets in a disco. The church in Grodno has about 130 members but no building, so it rents a room in a discotheque, said Jerry Parsley, Assemblies of God Eurasia field director. "At times loud parties are going on during church services."

The church has grown despite its surroundings and opposition. It reached a turning point in 1995 when missionary Martin Huff and a team from Suncoast Cathedral Assembly of God in St. Petersburg, Fla., distributed Christian materials to schools and held evangelistic services that drew 700 people a day, Parsley said. Many people became Christians and joined the church because of the outreach.

Skateboard outreach

STEINBACH, Man. (CP) — A church in Steinbach, Man., has developed a skateboarding outreach program. It "started with a small group of youth looking for somewhere to hang out," says Randy Hildebrand, youth pastor of Steinbach Mennonite Church. "Now our church has a \$10,000 budget for the program's equipment and staff."

Through a joint initiative with Youth For Christ, the church has hired Joel Rempel to work full-time in the church's parking lot this summer, according to *Faith Today*. Rempel started the program in 1996, when he realized the potential of his church's parking lot to attract skateboarders, and got permission to use the lot.

BeaverTails everywhere

OTTAWA — BeaverTails, a snack first made popular at a country fair near Ottawa, have now become popular around the world, with more than 130 franchises in several countries, according to Southam News. Rather than being part of Canada's national rodent, BeaverTails are blobs of whole-wheat yeasted dough stretched out and floated atop hot soy oil, then garnished with flavors such as cinnamon/sugar or salmon and cream cheese.

In June, founders Grant and Pam Hooker celebrated the 20th anniversary of opening their first location in Ottawa. Grant Hooker said he never dreamed his grandmother's recipe would take him all the way to Indonesia. But he recently traveled there to open a new franchise.

Lowest \$
Travel Insurance

EUROPE & WORLDWIDE dcatravl@istar.ca

Visit us at: www.dca-travel.com

TORONTO : 416-224-5211

DCA Travel & Cruise 1-800-667-2525

*** All - Airlines & Charters**

*** Vacation Packages**

*** Bus Tours - Hotels**

*** Car Rentals**

*** Cruises**

FREE Chance to win Martinair flight with your booking

AMSTERDAM

Martinair	From 499.00
Canada 2000	549.00
Air Canada	549.00
Air Canada	759.00
KLM	799.00

Taxes extra

Voortman

Color printing of this issue of Christian Courier is made possible by the generosity of Voortman Cookies Ltd. Thanks!